Minutes of the Meeting of the Central Committee of the World Council of Churches
2 July – 9 July 2014
Ecumenical Centre, Geneva, Switzerland

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1. MORNING PRAYER AND BIBLE STUDY

1.1 Common Prayer

The central committee met for common prayer every day.

On 2 July, Rev. Dr Olav Fykse Tveit, general secretary, welcomed everyone to the opening prayer. The prayers were held in the chapel and the general secretary shared briefly about the historical and architectural significance of the chapel space. The scripture readings were Mark 11:1-11 and Psalm 24:1-10.

Prof. Dr Mary-Anne Plaatjies Van Huffel of the Uniting Reformed Church in Southern Africa, WCC president from Africa, preached a sermon with the theme "Jesus' triumphal entry into Jerusalem: a pilgrimage of justice and peace". She reminded people of the work that was done at the WCC 10th Assembly in Busan, and that the ecumenical call to a pilgrimage of justice and peace emerged from that assembly. She reflected that even though sometimes injustice prevails, Jesus is a God of justice, that Jesus came as a man of peace, and that in God power and justice meet together. She shared that we are all agents of justice and peace and so we should speak out, pray, search, and work for justice and peace in the world.

This opening prayer also included In Memoriam for people who had died since the last meeting of the central committee (see Appendix I).

Morning prayers were held at the ecumenical chapel. On 3 July the scripture reading prayers was Mark 11:15-17; on 4 July Mark 13:1-2; on 5 July Mark 14:12-25; on 7 July John 6:1-15; and on 8 July Mark 15:20b-27 and Mark 16:1-8.

On 6 July, the central committee went on a pilgrimage of justice and peace to the Ecumenical Institute at Bossey. After arriving at Bossey, the mid-day prayer was sung to Psalm 104. Central committee members had an opportunity to enjoy being on the grounds of the Ecumenical Institute; then, evening prayers were held at Bossey. At these prayers, the scripture reading was Luke 24:13-16. Several people responded to the phrase "I am on a pilgrimage of justice and peace…" by sharing reflections in short stories in many different languages.

On 7 July, evening prayers were offered on the occasion of the passing away of Dr Wilfred Abuom Ongaro, the husband of Dr Agnes Abuom, moderator of the central committee; Dr Abuom Ongaro passed away suddenly on 7 July 2014 in Kenya. In this memorial service, several scriptures were read: Job 19:25-27, Revelation 14:13, John 11:25-26, Psalm 23, and John 14:1-7. Rev. Dr Samuel Kobia (Methodist Church in Kenya), former WCC general secretary and friend of the family, offered a testimony to the life of Dr Abuom Ongaro, and people were invited to pray in their languages for Dr Agnes Abuom and the family.

The closing prayers were held on 8 July. The scripture reading was Acts 2:1-13.

1.1 Bible Study

1.1.1 Pilgrimage of Justice and Peace

On 3 July, Rev. Dr Elaine Neuenfeldt led the Bible study. She asked people to reflect on a pilgrimage of justice and peace, asking about our dreams and hopes She shared that a pilgrimage of justice and peace is a call on the churches through collaborative engagement with the most important issues of justice and peace, healing a world filled with conflict, injustice and pain; a movement of churches and ecumenical partners striving towards unity by pursuing a common witness for justice and peace.

She then invited people to reflect on a boat, and hopes as they relate to boats. The scripture readings were Acts 27:1-44 and 28:1.

She shared that this scripture is about a voyage to Rome which was a long journey. In the middle of the voyage, the conflict started. We can learn from the biblical narrative that conflict provokes different reactions, and the response will depend on where we stand. As the option of engaging in a pilgrimage of justice in the world, the narrative of Acts 27 is presented in the larger context of the Roman Empire. She shared the invitation to try to remember what was, and who was in the boat: prisoners, soldiers, cargo (mostly wheat), and soldiers; everything was inside the boat. The wheat was going to Rome to supply the empire, and it was probably collected as tax. She asked the group to remember that wheat was not just food; it was tax and part of an oppressive system of taxation.

There were different alternatives in the storm: it is the crisis that opens up the situation on the boat. The actions that people take are different. Paul stood in the midst of them, and the sailors were trying to escape the ship. Paul asked all to take food to eat, and he urged them to take nourishment for their survival. He gave them an invitation to eat together - but who would want to eat when the boat was struggling and shaking in the waves? In all, there were 276 people on the ship, and it was very full. There are parallels between this text and the feeding of the five thousand.

Why eat at this time, she asked? One possibility is to think about what it means socially to eat together. The ritual of eating together creates connections and community between each other. The word 'companions' carries in its Latin root the idea of eating bread together, and we become partners with whom we eat, allies; sitting together creates alliances. Perhaps it is this kind of connectivity that Paul is proposing. She shared that this eating together enabled them to have strength to move to the next step, and the next step was a dangerous decision: they had to decide what to keep and what to throw away. After they had eaten enough, they lightened the ship and threw out the wheat into the sea. What is the economic, social, and symbolic value of throwing it? She noted that they choose to save lives.

It is difficult to get rid of the system that creates privilege, but the result of solidarity was saving lives, and everyone made it to land safely.

Joining hands with each other and praying on the way: she noted that we are a fellowship on the move, a community of pilgrims. We journey together towards life in all its fullness. We pray for God's guidance and inspiration, so that our pilgrimage will open us to one another through dynamic and creative interaction for justice.

She concluded by stating: God of Life, lead us to be living instruments of your justice and peace!

She asked people to share responses to these questions with their neighbours:

- How can the biblical narrative be a light in the pilgrimage of justice and peace?
- What do we learn from the biblical story? What do we learn about solidarity with one another in conflict situation?

1.1.2 Climate Justice

On 4 July, Rev. Dr Elaine Neuenfeldt led the Bible study. She invited people to reflect on a walk through some gardens and fields, analysing and naming what we see. She sees Bible studies as a walk, a journey or pilgrimage. One needs to see the context, and to see the text. Life comes first, and theology is a second act. She would like to propose this methodology for a study of climate justice.

Biodiversity – interdependence – interrelatedness encompasses other human beings, nature, earth, and the whole cosmos. She invited us to read the story of creation in that context.

The scripture readings were Genesis 2:8 -9 and Ezekiel 47:9-12. She noted a different description of a garden that is holistic, and that builds relationship between all beings, a description of life in its fullness, with justice and peace. She referenced "their fruit will serve for food and their leaves for healing". She invited us to consider a new way of knowing and a new understanding of knowing based on interdependency. We need to open ourselves up to experiences beyond what we have known. In our educational process, we need to introduce the idea of "communion with" instead of "conquest of". This could diminish competitiveness in our schools, in the economy, and could open up the idea of cultivating qualities that have been forgotten.

To bring biodiversity into theological reflection is to open ourselves up to pluralism, and to open our understanding of what unity is. What unites us, she shared, is the desire to reconstruct our human relationships and to reconstruct the values of humanity and mercy. She invited the group to share definitions of what is "good living" and the dream of having good inter-relationships with one another; she then invited people to share with their neighbours.

She closed with a prayer: May we be so filled with wonder that we are empowered to do the work of justice, to seek out relationship, and to love each other and the world with passion and integrity.

1.1.3 Economic Justice

On 5 July, Rev. Dr Sang Chang (Presbyterian Church in the Republic of Korea) WCC president from Asia presented two books from the Korean Host Committee of the WCC Busan Assembly. The report includes information from the pre-assemblies, prayers, plenaries, and reflections on many topics. Nearly forty people participated in writing the reflections. Through this, people might better understand Korean perspectives of the WCC 10th assembly. It will be available through the online book store. The hope is that these will become valuable resources for better understanding of the Korean member churches. They are a gift from the Korean Host Committee to the central committee.

Bishop Dr Chibuzo Raphael Opoko (Methodist Church Nigeria) led the Bible study. He began with a prayer. The scripture reading was Mark 10:17-27, and he noted that the Bible study would focus on economic justice.

He shared that economic justice refers to a term that encompasses both a set of values and policies utilized to further those values. The obvious content of economic justice is the enhancement of the welfare of individuals, groups, and nations within any human collectivity, be it national or international and any other context.

He noted that this scripture makes the emphasis on a rich young ruler: he has money and influence and is a young man. The ruler encountered Jesus on the road, and knelt down before Jesus, obviously recognizing that he was before a master and someone very important. Jesus responded to the man in an unexpected way that there is only one who is good, and it is only God who is good. Bishop Opoko noted that if Jesus, our Lord and Saviour, could declare to the man that Jesus is not good, then perhaps none of us can say that we are good either.

Jesus asked the young man if he knew the law and the commandments. Is having everything part of achieving eternal life? This is the question that we will ask ourselves and try to respond.

Bishop Opoko then shared a story of some Christians who had a project to convert a Muslim. They were reading everything about the Qu'ran, but they did not read the Bible. One day, the Muslim came, looked at the computer and noted all of the research they had done. The Muslim person shared that Christians say that the Bible is the word of God, but they are not feasting on the word of God; instead they are starving.

Bishop Opoko spoke about the cost of discipleship and read Luke 14:25-26. He noted that the love that we give to God should not be compromised. If our faith does not cost us anything, then our faith is empty. The life we live is meaningless without God. We talk about the environment, and how to leave a good planet for our children, but we do not talk about how to leave better children for our planet.

He read John 12:25-26. He noted that unless we are able to lose our lives and sacrifice everything for God, then our lives will be meaningless. He noted that we are here in the WCC for justice and peace, and we are working together so that no one will stumble. We will work together for a better world. In the scripture, they had everything in common. We must share what we have with others. We cannot be rich while others around us are poor. We cannot have light while others around us are in darkness. We should put others before us, but in today's world where we tend to put ourselves first. We must share our possessions. God created us to love one another and to use our possessions for the welfare and wellbeing of humankind.

1.1.4 Solidarity with One Another in Sharing Resources

On 7 July, at the beginning of the Bible study, Bishop Mary Ann Swenson (United Methodist Church, and vice-moderator of the central committee) announced that Dr Agnes Abuom (Anglican Church of Kenya, and moderator of the central committee) had to depart the night before to her home Kenya. Her husband was sick, and after consulting with her family, she decided to return home to be with him at his bedside at the hospital. Bishop Swenson offered prayers for Dr Agnes Abuom, her husband, and for his healing.

The Rev. Dr Paul Gardner (Moravian Church in Jamaica) led the Bible study. He referred to John 6:1-15.

He noted that the question "what shall we do?" is one that we consider quite often. He noted that in the gospel of John, the feeding is presented as the fourth sign in Galilee. If the changing of water into wine was newsworthy, then this particular miracle captured the attention of the crowd and all of the writers of the gospels. From that account, we see the multitudes of people present. They were not attracted to the power of Jesus' words, and not his charismatic nature, but they were attracted to the fact that he was doing things that were extraordinary. These were noteworthy things.

He asked about us as we do our work – what will attract the crowd? Why do we get supporters and sponsors? What are people interested in, so that they would write a cheque so that we could carry out our work?

Was there a question that would not produce a right answer, he asked? Philip did the math, and realized that this feeding did not make sense. It would require six months wages to buy bread for so many people, and even if there was that amount of money, still, not everyone would be able to have enough bread. John encourages us to find the mind of Jesus, and he said this to test him because he knew what he would do. The question comes to us: what shall we do?

Philip was presented with a dilemma, and there seems to be no solution for this. His response was common sense and practical. In effect, we do not have enough money and do not have the resources. Often we say this among ourselves, because we cannot do what is required, because we do not have the resources, and we do not have the money, or we do not have the skills or talents to do the great work. Philip gave up in despair. He asks the question, what shall we do? How shall we do ministry, on this pilgrimage of justice and peace? The question comes to all of us – are we being called to do what seems impossible? Are we being called to do something that may not seem possible because we do not have the resources do to so? Is it a trick question? Or, is it so that we are being tested?

He left with us two thoughts:

- The resources that we need usually already exist in our midst, and among us.
- The resources that we need sometimes come from unexpected sources.

He noted that the resources that we need are within the churches, and among us. Often the question that we have is what shall we do with the little that we have? Perhaps like Jesus, we just need to start doing something. And perhaps if we can start doing something, then we too might be able to appreciate the miracle in our midst. Jesus instructed the people to sit down. The people ate and were satisfied. Jesus satisfied us with his grace and blessings.

Dr Gardner shared that we all have experienced God's intervention in our lives. We know that God Incarnate did something that can only be described as miraculous. This wonderful thing that happened can teach us something about abundance. Jesus never invited us to accumulate more before doing ministry. Jesus invites us to do ministry.

2. OPENING ACTIONS

2.1 Call to Order and Welcome

Dr Agnes Abuom moderated a general session. She called the 62nd meeting of the central committee of the World Council of Churches to order at 9:35 a.m. and welcomed everyone to this first meeting. She recognized the consensus facilitator, consensus staff person, minute-taker, and interpreters for the meeting.

2.2 Consensus Overview

Dr Agnes Abuom invited the consensus facilitator, Rev. Gregor Henderson (Uniting Church in Australia), to lead the consensus orientation and review. He also introduced the consensus staff person, Ms Tara Tautari.

Mr Henderson noted that 15 years ago the WCC looked into changing its decision making process. Before that time, the WCC had been using a parliamentary procedure, but in such a process, decisions are made by a simple majority of 50% + 1. This often resulted in winners and losers in their process. In looking at the appropriate model for decision making, they realized that consensus was the most helpful way to go. He referred everyone to the red booklet called *Achieving Consensus: A Guide to Conducting Meetings*.

He shared that consensus decision starts with a theological basis. The WCC is a community of faith. We gather together as sisters and brothers in Christ, strengthening *koinonia* in our shared life together through: common prayer, Bible study, conversation, presentations, discussions, and discoveries. All parts of the Body are gifted differently by the Spirit; we need each other (1 Corinthians 12). Through consensus, we are seeking to discern God's will: personally (Matthew 6:10, Romans 12:2) and as a fellowship of churches (Ephesians 4:14-16, Acts 15:28).

He reflected that the Council of Jerusalem in the first century declared: "It seemed good to the Holy Spirit and to us…" as they summarised the Council's decisions. Now, we continue to seek the Holy Spirit's guidance as we listen for God's word (Psalm 85:8, Philippians 2:5), and as we listen to each other (Acts 15:12-13, James 1:19).

He then went over the process and referred the group to the resources for this meeting:

- Consensus facilitator: Rev. Gregor Henderson
- the book *Achieving Consensus: A Guide for Conducting Meetings* (including Guidelines, Rule XIX and Flowcharts)
- questions and concerns can be emailed to: consensus@wcc-coe.org.

Rev. Gregor Henderson shared that consensus decision making procedures were particularly helpful in the Uniting Church of Australia, when dealing with difficult issues, such as baptism and sexuality. Through consensus, they were able to talk about everything together without being torn apart. Their consensus

decision making processes helped to keep them together in ways that are constructive and that serve the life and witness of the church.

The WCC consensus decision making processes apply to the assembly, central committee, executive committee, and consultative bodies.

2.3 Roll Call and Seating of Substitutes

Rev. Dr Olav Fykse Tveit, WCC general secretary, welcomed the committee and called the roll of the leadership of the central committee, presidents and members of the central committee. He noted that apologies for absence have been received from a number of members. The full list of participants is in Appendix II.

The central committee approved by consensus to seat the substitutes as listed.

- Deacon Zoran Aleksic, Serbian Orthodox Church, for Mrs Klaudija Cende,
- Rev. Dr Samuel Dante Dali, Church of the Brethren in Nigeria, for Mr Stanley Noffsinger, Church of the Brethren (USA)
- Rev. François Pihaatae, Eglise Protestante Maòhi, for Rev. Taaroanui Maraea

Dr Audeh B. Quawas (Greek Orthodox Patriarchate of Jerusalem) noted that there was another proxy which was not presented: a letter had been sent to the general secretary of the WCC, asking that Archimandrite Jack Khalil would be the proxy for H.B Patriarch John X. Rev. Dr Olav Fykse Tveit noted that presidents cannot be replaced as they were elected not as representatives of a member church, but in their personal capacity, for their ecclesial and ecumenical experience.

Mrs Elenor I. Lawrence (Church in the Province of the West Indies) noted that her name was not called out, and that she is present at the meeting. Rev. Dr Olav Fykse Tveit offered apologies for the oversight, and welcomed her to the meeting.

The following replacement was approved by consensus:

- Rev. Fr Stefan Igumnov for Archpriest Dmitry Sizonenko, Russian Orthodox Church (Moscow Patriarchate)

Rev. Dr Olav Fykse Tveit read the list of people who offered apologies for this meeting.

• Ms Anna Akaroa	Cook Islands Christian Church
• Most Rev. Dr Phillip Aspinall	Anglican Church of Australia
• Mrs Klaudija Cende	Serbian Orthodox Church
• Rt Rev. Dr Peter Forster	Church of England
• H.B. Patriarch John X	Greek Orthodox Patriarchate of Antioch and All the East
• H.H. Supreme Patriarch and Catholicos of All Armenians Karekin II	Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
• Bishop Dr Alex Gehaz Malasusa	Evangelical Lutheran Church in Tanzania
• Rev. Taaroanui Maraea	Eglise Protestante Maòhi
• Prof. Dr Pekka Metso	Orthodox Church of Finland
• Rev. Georges Mourad	National Evangelical Synod of Syria and Lebanon
• Rev. Dr Wakseyoum Idosa Negeri	Ethiopian Evangelical Church Mekane Yesus

- Mr Stanley Noffsinger — Church of the Brethren
- Archpriest Dmitry Sizonenko — Russian Orthodox Church (Moscow Patriarchate)
- Rt Rev. Arnold C. Temple — Methodist Church Sierra Leone

He also recognized the participants in the meeting in various capacities: moderators of commissions and advisory groups, advisors, delegated observers, observers, resource people, guests, and stewards. All were welcomed to the meeting.

Rev. Cornelia Füllkrug-Weitzel was named proxy for Bishop Dr Martin Hermann Hein (EKD – Evangelische Kirche in Deutschland) for 7-8 July.

A special welcome was extended to Rev. Dr Samuel Kobia, the former WCC general secretary.

2.4 Adoption of Agenda

The agenda was presented by the general secretary, Rev. Dr Olav Fykse Tveit, and was adopted by consensus.

2.5 Minutes of the Previous Meeting

The minutes of the meeting of the 7-8 November 2013 meeting of the central committee were presented by Dr Agnes Abuom and approved by consensus without questions or corrections.

2.6 Welcome to the Stewards

Rev. Dr Olav Fykse Tveit noted that young people are always invited to be present at meeting of the central committee as stewards. At this meeting, he shared the honour of welcoming 25 young people as stewards from 20 different countries. Each steward was invited to come forward and to introduce themselves to the central committee. They were thanked for their service and work that they will be doing over the next several days.

2.7 Condolences and Celebrations

Condolences:
The father of one of the stewards, Mr George El Hage (Greek Orthodox Patriarchate of Antioch and All the East, Lebanon) just passed away. Prayers were invited for him and his family during this difficult time.

The mother and step-father of Mr Doug Chial, the WCC Busan Assembly coordinator, both passed away this past week in USA. Prayers were also invited for him and his family.

Metropolitan Vladimir, former Primate of the Ukrainian Orthodox Church, passed away. Prayers were offered.

Dr Wilfred Abuom Ongaro, the husband of the moderator, Dr Agnes Abuom, passed away on 7 July 2014, and his funeral will take place on July 12 in his father's homestead. Prayers were invited for Dr Abuom and her family, and the central committee gathered for a memorial service on 7 July. "A message of condolence on the death of Dr Wilfred Abuom Ongaro" was written; it was affirmed by the central committee, and signed by the presidents, vice-moderators, central committee, general secretary, staff and other friends of the World Council of Churches. The letter is included in Appendix III.

Celebrations:
Mrs Klaudija Cende, member of the central committee, gave birth to a healthy baby boy on 1 July 2014.

3. GREETINGS FROM SWISS CHURCHES AND GOVERNMENT

Dr Agnes Abuom moderated a general session.

3.1 Greetings from the Geneva Government

Rev. Dr Olav Fykse Tveit introduced and welcomed Mr François Longchamp, President of the Council of the State of Geneva.

Mr Longchamp pledged his support of the ecumenical centre building project. He shared that he was happy to welcome the central committee to Geneva. He noted that there is a bicentennial celebration of the Canton of Geneva joining the Swiss Federation. Geneva has a special place especially as one of the smallest of the world's most important cities – the Red Cross came here in the 19th century and the League of Nations came into being in the 20th century.

Geneva's influence in religious affairs was also important in making the Reformation wide spread, and Calvin as a theologian and a lawyer had considerable influence. Geneva has been a refuge for Huguenot refugees in the 17th and 18th centuries, even before it was a modern republic. In the 19th century, it took an exceptional decision and opened its doors to spiritual communities who had been persecuted for their faith.

Minority groups were welcomed into the city and the republic encouraged and welcomed religious expression. This is a very basic value that not all have recognized. Geneva is seen as a place to protect minorities and this is intentional. There are many who have benefitted from this.

The WCC meets here and this is a good place to look back at history. The WCC played an important role in the Cold War, and between the east and west. Also the WCC played a large role in opposing apartheid. Geneva is open for dialogue and is aware of the WCC presence here. The state is happy to see work progressing in the international context and is aware of the important role the WCC continues to play.

Now the WCC is also looking forward and has decided to redesign this site. There will therefore be lots of building happening on this site. This building site will still preserve the great value of this building – including the chapel which is important. Thanks were offered to Mr François Longchamp for his greetings.

3.2 Greetings from the Federation of Swiss Protestant Churches (FEPS)

Rev. Dr Olav Fykse Tveit welcomed Rev. Dr Gottfried Locher, President of the Federation of Swiss Protestant Churches (FEPS) and Mr Pierre Keller and Rev. Emmanuel Fuchs were introduced as representing FEPS.

Rev. Dr Gottfried Locher shared that he was glad to welcome the central committee. He was a former member of the central committee and was happy to see the transparency that is present now.

He shared that in Busan we spoke about the signs of the times, the hope that is with us, and the great celebration that is with us, such as the great long Sunday. But now Monday is here and the work from Busan needs to be taken up. Even here, it must be a work of prayer and where we can work together outside of

formal discussion. Pilgrimage is a place where work and play and many other things come together. Pilgrimage can connect many people in their diversity.

He noted that we read in the Psalms about where love and faithfulness meet and righteousness and peace kiss each other. We need to take time to talk about theological pursuit. We can only be strong in our witness to faith and justice if we are strong in our faith and strong in our witness to that faith. The pilgrimage is a communion and community of churches that lives out its unity. There is a clear mandate from Busan to strengthen our fellowship of churches. He noted that he likes what he had heard about clarifying what we mean by a pilgrimage. He encouraged new members to ask questions from the beginning, and not to wait too long. He encouraged people to speak up and ask for clarity and for specific measures.

A pilgrimage is something tangible where we need to tie our shoes and walk, talk and eat. We need to not only talk but also to take action.

He concluded by offering thanks and sharing that Switzerland is home to three important things: cheese, chocolate, and the World Council of Churches.

Thanks were expressed to Rev. Dr Gottfried Locher for his words.

3.3 Greetings to the Bulgarian Orthodox Church

Rev. Dr Olav Fykse Tveit offered greetings to H.E. Metropolitan Antonii, the Metropolitan of Western and Central Europe of the Bulgarian Orthodox Church. H.E. Metropolitan Antonii had visited the Bossey Institute earlier this year and expressed an interest in returning for some exposure to the central committee of the WCC. Dr Tveit noted that this visit was an important moment, because it the first visit of a member of the Bulgarian Orthodox Church since 1998, when the church withdrew its membership from the WCC.

4. REPORT OF THE EXECUTIVE COMMITTEE

4.1 Presentation of the Executive Committee Report

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session, and invited Dr Agnes Abuom to read the report of the executive committee meeting. The executive had its first meeting at the Bossey Ecumenical Institute, Switzerland, in February 2014. (The full report of the executive committee is in Appendix IV).

4.2 Discussion of the Executive Committee Report

The central committee offered questions and comments on the report of its executive.

- Anne Mitchell (Canadian Yearly Meeting of the Religious Society of Friends [Quakers]) thanked the executive committee for their report. She asked about the participation of young people. How is this being addressed moving forward? Through Echos – Commission on Youth, the advisors, or in other ways?

- H.E. Metropolitan Serafim Kykotis (Greek Orthodox Patriarchate of Alexandria and All Africa) noted that people did not receive any communication with reference to people on proposed committees in some parts of Africa. This was also the case leading into the assembly in South Korea. How can communications be improved? The Nominations Committee did the right thing, about how to protect the

unity of the body and taking issues back to the families of churches. He wants us all to work together well, and appreciates the commitment of people to do their best for the ministry of the church.

Dr Agnes Abuom shared that the concern on youth was provided for was in page 14 of the document. The Echos Commission is written about in point 3.2.5. In this paragraph, she noted that there will also be eight youth advisors for the central committee.

Rev. Dr Olav Fykse Tveit responded to the question about communications. He noted that the invitation to propose names for the consultative bodies was sent at least twice, and that there are sometimes challenges within churches about how communication is shared. The WCC always sends information to member churches, even though the WCC cannot assure communication within churches.

5. MODERATOR'S ADDRESS

5.1 Presentation of the Moderator's Address

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session and invited Dr Agnes Abuom to present her moderator's address. (The full address is Appendix V.)

5.2 Discussion of the Moderator's Address

Members of the central committee expressed their appreciation for the moderator's address, and responded with questions and comments.

- Bishop Taranath Sugnanam Sagar (Methodist Church in India) expressed sincere gratitude for the address. He was happy that she talked about two issues, specifically the focus on the elimination of poverty and social inequalities. As an ecumenical movement, we have tried to address this issue, but have not necessarily done a good job. The WCC must give priority, not only in terms of financial assistance, but also in terms of policies and advocacy to the governments to address this issue. The second issue that she raised up was related to youth involvement. When it comes to youth participation, somehow the numbers do not match WCC's goals.

- Rev. Dr Micheline Kamba Kasongo (Église du Christ au Congo – Communauté presbytérienne de Kinshasa) appreciated the fact that the moderator was giving the central committee a challenge to recognize that the space we have in the ecumenical movement is really a gift where we recognize the differences. Differences should not be obstacles; instead they are a sign of wealth. She also wanted to thank the WCC for considering people with disabilities. When we speak about a pilgrimage of justice and peace, it raises up an image that we are walking together. But she noted that when we walk we sometimes do not always pay attention to people who are weak. She wondered if there is another solution where we can all walk together.

- Ms Christine Housel (World Student Christian Federation general secretary) thanked the moderator for the address. She was overwhelmed and encouraged and thanked her for the focus on youth and students. She noted that the WSCF is encouraged by the WCC's commitment to youth, and the growing conversation between the WCC and the WSCF. We are moving more into strategic thinking and working together. We all need to change and grow to deal effectively with the global jungle. She shared that the WSCF and other students from the Asia Pacific region were present at the WCC assembly to learn more about the ecumenical body as they prepare for their own assembly in Colombia. WSCF understands their assembly to be an important moment in the ecumenical movement. The vision is to serve the ecumenical community, to deepen our commitment to the people in Colombia, and to invite people's accompaniment

in prayer and other ways to renew the ecumenical community to transform the world and to journeying together on this pilgrimage for justice and peace.

- H.E. Metropolitan Serafim Kykotis asked that we think about how to give more opportunities for youth to prepare. It is a good opportunity to find ways and a directory of youth in member churches so that we can share ideas and experiences and find ways to further engage youth in the ecumenical movement.

- Rev. Dr Henriette Hutabarat-Lebang (Gereja Toraja) thanked the moderator for her presentation and the invitation to think more deeply. She appreciated the metaphor of the global village and the global jungle. She shared that this enabled us to think more about the complexities in our world together, and how things are interrelated. The second point is about multi-religious dialogue. She would like to see us discuss this matter overall. For instance, she would like to see the realities of some parts of the world reflected, such as Asia as part of the overall picture.

- H.E. Archbishop Dr Vicken Aykazian (Armenian Apostolic Church [Mother See of Holy Etchmiadzin]) shared that the moderator included many important points in her report. He noted the occupation of Africa. Years ago, this was usually done by tanks or planes. Now, there is an economic occupation of Africa, especially by China. This will be a big danger in Africa. He also referred to the situation in the Middle East, which is changing daily. He noted that the WCC should be following closely the events and injustices that are taking place in the Middle East.

- Bishop Yona Mwesigwa Katoneene (Church of Uganda) thanked the moderator for her inspiring address. He raised three points. The first was to offer his thanks for raising the question of poverty and inequality and how it makes democracy a mockery. Many elections have been commercialized. Giving one dollar can be enough to motivate someone to vote for someone. Democracy has become a mockery because of poverty. Raising questions about the equitable distribution is important since the gaps between the rich and poor are widening. The second point was related to the participation of young people. We do not always talk about the Student Christian Movement (SCM) and the World Student Christian Federation (WSCF) as a way of engaging young people in the ecumenical movement. The final point is about ecumenical formation and leadership training. Lay academies have disappeared from the ecumenical landscape, and it is time to recapture these in the ecumenical movement.

- Rev. Dr Sofia Camnerin (Uniting Church in Sweden) thanked the moderator for sharing issues of hope and challenge, gender justice, and leadership. What is shared about children and youth is important. She noted that we need to start early at home, and encouraging them. Many suffer from emptiness and fear, so we need to give them dignity and that they have gifts that are needed and we need to help them to find hope and to save faith.

- Bishop Dr Martin Hermann Hein (Evangelische Kirche in Deutschland) offered his thanks for this realistic address, which is also inspiring. He noted that this has been developed over the past few months and gives us a vision for the next few years. It is realistic because it talks about how the ecumenical movement is in danger of losing young people. It is not only a question about how many young people are involved with the central committee, but ecumenical institutions have lost their connections with young people. He hopes that we will take up these issues more; the overriding theme through all of our work is trying to create enthusiasm among young people since without young people, the ecumenical movement will not be sustainable.

- Rt Rev. Dhiloraj Ranjit Canagasabey (Church of Ceylon) offered his congratulations for the thought-provoking address. He noted the importance of giving space for SCM. Some sort of assistance, guidance, and advice need to be given to SCM all over the world, since the WCC was born out of young people thinking and working ecumenically. Secondly, he mentioned religious tension. In his own country of Sri Lanka, even though the guns have been silenced, it doesn't mean that there is peace. There is violence,

including against Muslims. We have a right to safeguard Christians, but also all people because life is precious to God.

- Ms Teny Pirri-Simonian (Armenian Apostolic Church [Holy See of Cilicia]) offered her thanks for this reflective report. She would like to bring together past and present. She noted that many people spoke highly about the WCC, its message and impact. When we get closer to our times, the literature has forgotten about the WCC and many other faith organizations have taken priority. She hopes that the central committee will take seriously what the ecumenical movement has been and also take seriously its impact in the global arena.

- Prof. Dr Dimitra Koukoura (Ecumenical Patriarchate) expressed her thanks for this brilliant paper, and the new terminology of the "global jungle". She shared that this is a mirror of the WCC and our common ethos. She felt that there was a lack of theological reflection. We certainly need to focus on the pilgrimage of justice and peace, but we also need to put some stress on the theological issues that are still dividing our churches.

Dr Agnes Abuom responded to the questions. She offered her appreciation for people's thoughts and comments. She shared that her message included ideas that were questions and thoughts, which were not all fully formed; she was raising these up for us to consider together.

In relation to the pilgrimage, she has been thinking about other images too, and perhaps one can think about working together as well as walking together. With regards to theology, it was not her intention to bring up the theological basis for the work. The focus on theology comes from the general secretary. She shared that one thing that has come up very strongly from the comments is our own name as the WCC and what is our being and identity in the world. We are inviting ourselves – we need to not only retrieve, but also to engineer new ways of fellowship and new ways of working. It is not just the numbers, but it is also movement and linkages beyond and we need to find new ways of doing this.

The report was received with appreciation and many thanks.

6. GENERAL SECRETARY'S REPORT

Bishop Mary Ann Swenson moderated a hearing session. She first invited the central committee to view a video about the peace and reunification of the Korean peninsula, which talked about some of the surviving comfort women. It was filmed at a June 2014 consultation on peace between North and South Korea that was held at Bossey. The video served as an introduction to the report of the general secretary.

6.1 Report of the General Secretary

Bishop Mary Ann Swenson invited Rev. Dr Olav Fykse Tveit to present his general secretary's report. (The full report is included in Appendix VII).

6.2 Discussion of the Report of the General Secretary

The central committee was invited to share questions and comments about the report.

- H.G. Bishop Youannes (Coptic Orthodox Church) offered his thanks to the general secretary for his wonderful report. He shared that he would like to hear more of the voice of the WCC in the Middle East.

- Rev. Sarah Moore (United Reformed Church) commented on the journey of generations together. She noted that not only are there few people under the age of 30, but there are also few people under the age of 60 or 70. So, how to do the work of intergenerational justice and generational inclusion can be a challenge.

- Rev. Dr Micheline Kamba Kasongo (Église du Christ au Congo – Communauté presbytérienne de Kinshasa) wanted to thank the general secretary for his message, and particularly the appeal to visible unity. This is something that was really lived in the Congo, when the general secretary visited there. There is an on-going dialogue between people in the Congo and the Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu (Kimbanguist Church). She noted that one of the local people supporting the visit had negative views towards this church but he saw that the WCC expressed tolerance and no imposition of views. He understood the value of the work that the WCC is giving. This is the kind of unity and spirit in the churches that we want to be able to mutually support one another and listen to each other.

- Bishop Dr Daniel Jensen Seyenkulo (Lutheran Church in Liberia) thanked the general secretary for his report. He reflected that the part he liked the most was about refugees. As former refugee himself, he noted that if the situation in his home was good, then he would rather be home than in someone else's home. Work should be focused on improving situations in people's home to prevent them from crossing borders to go somewhere where they are not wanted in the first place. He would like us to think about how to improve situations in people's home economically and politically.

- Rev. Prof. Dr Fernando Enns (Vereinigung der Deutschen Mennonitengemeinden) appreciated the highlighting of the centrality of the pilgrimage of justice and peace. He would like us to put some concrete steps on this, because churches at home are waiting for this. His second point was that the general secretary referenced World War II. The International Fellowship of Reconciliation celebrates its 100th anniversary this year in August, and we might find new ways of connecting these on-going existing ecumenical movements. He noted that young people are more interested in this active involvement of doing something, instead of getting involved with an institution. His third remark was that there is one conflict going on that is close to Europe, that is the Ukraine. He wondered if the general secretary could comment on the WCC or how churches could look at that conflict, particularly since many involved in the conflict are Christians.

- Rev. Dr Angelique Walker-Smith (National Baptist Convention USA, Inc.) thanked the general secretary for his report, and shared that she found much alignment between his report and the address of the moderator. She noted that there is an opportunity to listen anew to possibilities, and we can really listen to the fruits of the Spirit. She shared that it would be helpful to bring Faith and Order together with others. She also encouraged those working intergenerationally, and noted the YMCA, YWCA, and WSCF. She would like to encourage us to deepen relationships between different ecumenical bodies. In reference to innovative communications, she invited WCC to do an inventory through the Communications unit so that we can do our communications effectively.

- H.E. Metropolitan Eustathius Matta Roham (Syrian Orthodox Patriarchate of Antioch and All the East) shared his appreciation for the work that is being done around peace in Syria. He noted that while not everything could be addressed in a report, he still thinks that more could be mentioned about the Middle East, and specifically Syria, Iraq, or Armenia, including the Armenian genocide. He also noted that one in four Christians are persecuted in the world.

- Rev. Silishebo Silishebo (United Church of Zambia) noted the metaphor of the empty chair, and shared that it would be helpful to add a real celebration to the chair to celebrate the good work that God is doing in some parts of Africa with regard to growth, and that we can celebrate that in the years to come. He also noted that he lives in a country that participated in the liberation of many countries in southern Africa who are now free. He said that there were lots of training and equipping

and energizing that covered men and women and young and old who went with wonderful gifts that contributed to the building up of churches and nations. He shared appreciation for staff who are doing important things; he wondered if we could have an attachment listing who is doing what. He shared that the staff who are leaving are human beings who have contributed, and it would be helpful to know where they are going.

- Archbishop Emeritus Dr Anders Wejryd (Church of Sweden) offered his thanks for this report. He noted that the tendency to link our core values as a Christian church and our history of being committed to justice and peace and the integrity of creation. If we don't link up to our constituencies, then it is not interesting for the media. He noted that both the general secretary and moderator referred to cooperation with other religions. We are open to cooperating now, and also in our joint fight against fundamentalism.

- Rt Rev. Dr Festus Ambe Asana (Presbyterian Church in Cameroon) also offered his thanks for the report. He expressed a concern that sometimes, we are doing more fire-fighting. He encouraged us to do more thinking about how we might prevent war and encourage peace. This can make a very big difference.

- Ms Schulamit Kriener (Evangelische Kirche in Deutschland) was happy that the general secretary spoke about Korea. The Busan Assembly has created an awareness of the problems in Korea, and if we don't consider Korea as a priority as prevention, if we are missing another opportunity.

- Rev. Dr Henriette Hutabarat-Lebang (Gereja Toraja) raised two issues. One, she asked for clarification about being church together and being church for the others together. Does this include the interreligious relationships and the integrity of creation, as this is related to spirituality which was mentioned in the paper? The second is that we are people on the journey and there are many things that happen on the journey in our pilgrimage. She noted that there have been changes of staff: some have left and some who are about to leave. It would be helpful to have the list of names as has been previously suggested. The central committee should express appreciation for them.

Rev. Dr Olav Fykse Tveit noted that all the comments were appreciated and that there were some specific questions to which he wished to respond. He shared that the WCC has started to look at how the work of communications could be closer to the regions. The WCC cannot do this work without the churches, but we should do what we can to raise issues related to context.

With reference to the context of Ukraine there has been some work with the church in Ukraine, and initiating dialogue about the peace efforts by a Ukrainian church. To be very honest, we need to consider what is and is not being done in order to avoid being misunderstood. An appeal was issued to stop the violence through political means, rather than violent ones, and this can be something that the central committee continues to discuss.

The general secretary noted that Iraq was mentioned, and it continues to develop. It has been a concern for the WCC before. We cannot ignore the fires and let them burn. We need to find proper expressions of how we should fight the fires, as well as preventing conflicts from developing.

He added that WCC's work on climate change is an opportunity to address huge conflicts, including military conflicts.

He thanked the committee for the acknowledgement for the work of staff. There is usually an account of staff coming in or leaving the Council, and this goes to every executive committee meeting. The executive receives three or four pages of changes in staff every meeting, for this is the level of management. He noted that when staff leave, they are thanked, and the general secretary takes time to meet with each of them individually. Thanks should be offered both when staff are here and when they leave.

Without focusing on the mission of the church, we cannot focus on the unity. He noted that these are issues on the table: what is church for, and what is the church together for? He hopes that these conversations will continue.

The report of the general secretary was received and approved by consensus.

7. PLENARIES

7.1 Plenary on the Unity of the Churches: Solidarity with One Another in Conflict Situations

On 3 July, the thematic plenary focused on "unity of the churches: solidarity with one another in conflict situations". H.E. Metropolitan Prof. Dr Gennadios of Sassima introduced the plenary, along with the co-moderator, Ms Emily Evans (Uniting Church in Australia).

He shared that the WCC has identified many conflicts around the world, including the Korean Peninsula, Israel and Palestine, Syria, Nigeria, and the Democratic Republic of Congo. In all of these situations, the WCC is engaged in different ways. For this plenary, the participants will explore fresh opportunities and the challenges. The speakers were invited to provide brief updates on the current initiatives on the proposed ways towards deeper ecumenical engagement and active solidarity with the people and churches of those countries.

In this plenary, the objective was that people would come to a deeper understanding of the efforts being taken by member churches and staff. The presenters would receive fresh ideas and perspectives on next steps.

- Rev. Peter L. Tibi (Africa Inland Church – Sudan) shared that he is involved with the South Sudan peace talks. He offered a history of tensions in the region, and the growing political tensions in Sudan. He noted that the peace process is a slow one.

- Rev. Dr Sang Chang (Presbyterian Church in the Republic of Korea) noted that the current level of division, estrangement, hatred, and tensions between North and South Korea is strong. She shared that the WCC's accompaniment process is an important one for reconciliation, and that solidarity visits and opportunities for encounter are needed.

- H.G. The Most Rev. Emmanuel Josiah Udofia (The African Church) described the challenges that Nigeria is experiencing under Boko Haram. They are terrorizing the region, and recently kidnapped 200 girls. He noted that there have been many human rights violations in the region, and there is still much work to do to advance justice and peace. The Christian Council of Nigeria has continued to engage with the broader Christian community in Nigeria, and these are part of a multi-party stakeholder work. They want education to play a greater role in the region.

Several responses were shared from the plenary:

- H.E. Archbishop Dr Vicken Aykazian (Armenian Apostolic Church [Mother See of Holy Etchmiadzin]) shared that it is painful to hear these reports about what has been happening in different parts of the world. He wants to hear more about Korea, particularly about the suffering of people during the occupation. He asked what are the concrete things that you would like the WCC to do.

- Bishop Dr Chibuzo Raphael Opoko (Methodist Church Nigeria) appreciated that the WCC is giving a voice in solidarity with the churches in Nigeria. He shared that one of the challenges that they are facing in Nigeria is that Boko Haram does not represent the totality of Islam in Nigeria. The northern part of Nigeria is not primarily Muslim, as there are also indigenous people in the north. Therefore, the situation in Nigeria is a complex one. The situation in Nigeria is difficult and they ask for prayers on how to deal with Boko Haram; neighbouring countries are also affected.

- Bishop Sally Dyck (United Methodist Church) noted that Dr Chang's call for forgiveness resonates with her. This is very much the practice for reconciliation, and it is not uniquely Christian, but it is to the core of who we are called to be: including the cross and resurrection. Even though it is at our core, it is one of the most difficult things for us to do. It is essential for this practice of forgiveness that we learn more, teach more, practice more, and that we lift up examples of this practice. She wanted to thank Dr Chang for raising that practice in the midst of this pilgrimage for peace and justice.

- Rev. Prof. Dr Fernando Enns (Vereinigung der Deutschen Mennonitengemeinden) noted that for developing a theology of the pilgrimage, we have to be very careful of the questions that we raise. We need to focus not only on what we should do, but also to allow the situations of conflict to affect us. Are these violent sufferings taking the lead in our theologies? He also referred to what the churches are doing in Korea on conscientious objectors. In South Korea a man is in prison because he refuses to kill a North Korean. He shared that this has to be on the agenda for churches. We cannot just look at church politics, but we need to look at the witnesses of individuals.

- Bishop Petra Bosse-Huber (Evangelische Kirche in Deutschland) shared that she took part in a visit to Sudan and South Sudan. The purpose of that visit was to express solidarity and it was also related to the pilgrimage. She reminded the committee that ecumenical pastoral care, and being with one another is a fundamental Christian virtue. We need to put up with things that are not part of our theological patterns. We need to express our anger and fear. In addition to this, we owe one another to be brothers and sisters in our leadership positions. How could I deal with the responsibility that the South Sudan Council of Churches has to carry? How can we succeed in this with the traumatization and re-traumatization they are experiencing? In relation to the experiences of the women there, I could only listen silently. We listen and pray and trust.

- Rev. Dr Staccato Powell (African Methodist Episcopal Zion Church) appreciated the pragmatic ways of addressing peace in Korea. He shared that we also need to address the fragmentation that exists among us. The powerful Bible study reminded us that it was not about who was thrown overboard, but instead was about deciding that all would be saved.

- Rev. Dr Samson Olasupo Adeniyi Ayokunle (Nigerian Baptist Convention) urged consideration of the creation of a centre for reconciliation and dialogue. He shared that this was named during a visit to Nigeria, and he wants this to be done without delay. People are naked and homeless, and materials are much needed for people in need in Nigeria.

- Mr Thomas Hyeono Kang (Igreja Evangélica de Confissão Luterana no Brasil) shared that while he is from Brazil his parents are from Korea, and he feels the painfulness of separation at home. He urges the WCC to continue its work on the Korean peninsula as we cannot lose the opportunity to continue the work of peace and reconciliation.

- Bishop Samuel Robert Azariah (Church of Pakistan) remembered similar pain and agony in different parts of Asia, the Middle East, and Africa. He noted that the actions of the WCC are sometimes just good word actions, and we need to reflect on that. He shared how much it is appreciated for some of us who come from that part of the world to hear the sympathetic and prayerful support of the representatives of the central committee and the WCC. It is spoken, but then it fades away. The maximum that can be done

is a statement through the public issues. How can the WCC play an effective role in order to address the issues of conflict in a more positive way?

The general secretary offered some responses and added that we are now in the process of establishing a monitoring centre in Nigeria and are working to make this happen in the next few months. It is a promising project, and we want to establish it as a joint Christian-Muslim initiative. In terms of Korea, the WCC needs to give emphasis to this in the next few years. Finally, when we talk about WCC, we are talking about all of us so we need to think about what all of us can do.

In the next part of the plenary, H.E. Metropolitan Dr Vasilios of Constantia-Ammochostos (Church of Cyprus) offered a brief theological reflection. He noted that we have three very serious situations. We could multiply these cases, but personally, he comes from a region in the Middle East where conflicts are in the normal everyday life of the people. We are all aware of what is happening now in Egypt and Syria. His own country, Cyprus, has been divided for 40 years, since it was invaded by Turkey. If we examine the different cases, we will find both similarities and differences. The churches in their local contexts and the WCC have a role to play and a mission. We need to be the ambassadors of peace and reconciliation.

He shared that people suffering without differentiating between Christians and people of other faiths. The general feeling is that there is increasing violence and persecution of Christians in all circumstances. There are different reasons for these situations. In some cases, there are religious, ethnic, political conflicts, or social and economic corruption, or a conflict of strategic interests.

It is obvious that the churches cannot face all the conflicts. We want to apply a strategy of conflict management. We want to be effective in our interventions. The strategic plan that is proposed would have three steps. One, to receive information about what we know; second, to clarify what our position is in any situation; third, to identify actions and effective measures to be taken. We need to be clear in our minds about what we know and what actions we can take. The main purpose of our actions is to relieve people from suffering.

He noted that through faith, we encounter strength out of weakness (Hebrews 11:33-34), that churches are called to be ambassadors of reconciliation (2 Corinthians 5:16-21), and that churches need to fight against injustice (1 Peter 3:13-17).

7.2 Plenary on Climate Change

On 4 July, Prof. Dr Mary-Anne Plaatjies Van Huffel (Uniting Reformed Church in Southern Africa) and Mr Thomas Hyeono Kang (Igreja Evangélica de Confissão Luterana no Brasil) co-moderated the plenary session. Prof. Dr Plaatjies Van Huffel noted that this crisis affects people on the earth in various ways, and that climate is becoming a security issue. Climate change is affecting vulnerable communities around the world. What is needed is to look at all of its components, as it has social, political and theological dimensions. Justice and peace with the earth is an important dimension.

She introduced one of the speakers of the day: Mr Daniel Murphy, from the Environmental Justice Foundation, whose work on climate change also includes advocacy. Mr Murphy shared that his organization is based in London, UK, but works internationally focusing on human rights. Each year, they document how climate impacts vulnerable populations around the world. They look at climate change through a human rights lens, and consider why certain populations are more vulnerable than others, e.g. women and children are more affected than others. Similarly, rural communities struggle more than others. Through field research, they show how climate change affects all, and then share their experience with a global audience.

At the broadest level, the Environmental Justice Foundation looks at how the changing climate magnifies risks to both human and national security. They explore how (a) changing rainfall patterns can affect the

livelihoods of rural communities across the world, (b) coastal states can be devastated by powerful cyclones, (c) people can be brought into conflict over natural resources, and see human rights as the common factor.

He shared about Haredo Jimale, who had to walk for eight days from Southern Somalia to get to Dadaab refugee camp in Kenya after drought decimated her crops. She was one of approximately half a million Somalis to make that same journey for those same reasons in the years 2010-2012.

He noted that the question of whether climate change directly causes migration and forced displacement is misplaced. As a 2011 UK Government report emphasises, the more important question is how climate change impacts on *existing* drivers of migration. Imagine that population mobility is a game and all the environmental, economic, social, demographic and political drivers of migration are the rules which affect how and when the players move; then climate change is the thing that loads the dice to *change how the whole game is played*.

He shared that his organization calls for a coherent global approach to ensure that those forced to leave their homes because of climate change – climate refugees – have access to adequate protection and assistance. In particular, the organization highlights to policy makers the protection gaps across international legal and policy frameworks which leave climate refugees out in the cold.

He asked how is it possible that the staggering 31.7 million people who were displaced by climate-related disasters in 2012, the last year for which figures are available, are not currently definable under any international framework. He noted that this figure is more than three times the number of refugees recognised by UNHCR. It actually excludes those who relocate due to slow-onset changes to the environment but nevertheless it is a potent indicator of the clear and urgent need to address this human tragedy in a coordinated and systematic way.

He spoke about a call for a coherent climate-related displacement in 2012, particularly people called climate refugees. He showed a brief film, called “Falling through the Cracks”.

The state of extreme weather events in 2013 is consistent with human induced climate change. There are very real risks posed by climate change. Climate change aggravates many of the drivers of human insecurity.

He noted that many of the world’s struggles for justice and peace were led by people of faith.

Responses from the central committee:

- Ms Kirsten Auken (Evangelical Lutheran Church in Denmark) shared that in view of the COP in Copenhagen ACT Alliance organized meetings with top organizers, in order to see what can be bridged in more formal ways. ACT is recognized to welcome the poorest countries. Since COP in 2013, they are strengthening inter-religious work. She noted that faith-based actors required a transformation, and this starts with human beings. We start with people and are listened to. We need to believe in transformation and change, and believe that it is necessary.

The second speaker was H.E. Metropolitan Serafim Kykotis of Zimbabwe (Greek Orthodox Patriarchate of Alexandria and All Africa). He shared about the voice of the Orthodox Church on global climate disruption. He noted that global climate change has been on the Eastern Orthodox Christian agenda for over twenty five years. In 1989, Ecumenical Patriarch Dimitrios began to raise the alarm when he observed that “scientists...warn us of the danger of the phenomena of the greenhouse whose first indications have already been noted.” Since that time, Orthodox leaders and their Holy Synods, Dioceses and Parishes of the local Orthodox churches around the world have taken strong positions to address global climate change.

Foremost among the voices describing the urgency of climate change is His All Holiness Ecumenical Patriarch Bartholomew. Three years ago, at the United Nations Summit on Climate in Durban, South Africa,

His All-Holiness declared climate change is much more than an environmental issue. "We are dealing with a profoundly moral and spiritual problem." Therefore he asked the leaders gathered for COP-17 to contemplate the following three challenges:

> "(i) to surmount national and regional considerations. Climate change is a global problem. Any solution demands the ability to think for the whole world.
> "(ii) to consider personal sacrifice. Sacrifice is needed to arrive at a successful conclusion. When will we sense that the continent [of Africa] that has scarcely contributed to global warming is bearing the most repercussions, even though it is the least equipped to cope with its consequences?
> "(iii) to provide moral leadership. Global climate change presents an unprecedented threat to life on earth. The Ecumenical Patriarch has already denounced ecological abuse as sin against God; we should recognize how it is also a crime against humanity...." "The moral leadership that is required is a commitment to become the solutions that we advocate. We humbly invite all of you...to make a personal commitment to transform... the details of daily life, especially in the way we deal with energy and relate to the poor."

The Orthodox Church calls us to live more simply. In a letter to the 2013 Warsaw Climate Summit, Ecumenical Patriarch Bartholomew brought a further cause of climate change into focus: "Excess consumption."

Humanity's reckless consumption of earth's resources threatens us with irreversible climate change. Burning more fuel than we need, we contribute to droughts or floods thousands of miles away. To restore the planet we need a spiritual worldview which cultivates frugality and simplicity, humility and respect. We must constantly be aware of the impact of our actions on creation. We must direct our focus away from what we want to what the planet needs. We must care for creation. Otherwise, we do not really care about anything at all.

In our efforts to contain global warming, we are demonstrating how prepared we are to sacrifice our selfish and greedy lifestyles. When will we learn to say: "Enough!"? When will we understand how important it is to leave as light a footprint as possible for the sake of future generations?

It is not too late to respond. We can still steer the earth toward a suitable future for our children. But we can no longer afford to wait. Together with our political leaders we must act with urgency. Deadlines can no longer be postponed; indecision and inaction are not options. We have choices to make. The time to make a commitment to heal the earth is now.

The central committee was then invited to have conversations in their table groups. They were asked to consider how is climate change and ecological destruction affecting your country, your region? What are churches and ecumenical organizations doing to respond to climate change?

Mr Thomas Kang moderated the rest of the session. Responses were offered from table groups:

- Mr John Nduna (ACT Alliance) shared that two years ago, they were at an international forum where they were discussing climate change. If the effects of climate change and the rising levels of the sea are not addressed, then in 20 years' time, we will need to ask God to turn us into fish because the island will disappear. There is much work that is being done in churches and in civil societies. There has been participation at international meetings, but the countries that are most responsible for the climate change effects are not committing themselves. In moving towards 2015, the goal of faith leaders is to strengthen our resources to advocate for countries to participate so that there is equal participation but differentiated roles. Faith leaders can play a much stronger role to help ensure that governments commit themselves for this.
- Rt Rev. Dhiloraj Ranjit Canagasabey (Church of Ceylon) shared that his country is plagued by natural disasters. While the WCC and the Christian community begin to respond to the consequences of our carelessness in exercising proper stewardship of preserving God's creation, we need to believe that we

do not have all the answers. We need to do what we can about this environment in which God has placed us. We need to fall on our knees and ask for God's forgiveness. WCC should call for a day of penance, asking for God's forgiveness all over the world. From our knees, perhaps we will get up and work at preserving what God has made.

- Rev. Christoph Anders (Association of Protestant Churches and Missions in Germany [EMW]) shared that, of course, we know we are on a dangerous road. When we look at the consequences, we should look at links between climate change, peace, migration, poverty, food security. It is a justice issue, and we need to look at the basic values in life. We are not supposed to be the same as other NGOs. We are to repent and build a solid basis for what life is about. We become humans with other humans, and God has given us something to steward. The church is called to be a counter-force.
- Bishop Yona Mwesigwa Katoneene (Church of Uganda) shared that the questions speak to all of us. In one way or another, all of us have been affected by climate change. In his home country, Uganda, they have experienced floods and dry spells where animals have died or where crops have failed all because of the effects of climate change. There should be a call to repentance. We have not looked at the destruction of God's creation as sin. We do not talk about ecological destruction as sin and as evil.
- Rev. Cora Luisa Antonio Matamoros (Iglesia Morava en Nicaragua) shared that she wanted to thank the speakers for talking about how our earth is suffering. The central committee needs to look at the displacement caused by climate change. We need to look at the situation in vulnerable countries, and need to see what we experience and live through these things. We also need to consider the role of our faith communities. For example, of the member churches, how many are active on climate change, and are we working on these issues with our congregations?
- Rev. Cornelia Füllkrug-Weitzel (Brot für die Welt – Evangelischer Entwicklungs-dienst, Evangelisches Werk für Diakonie und Entwicklung e.V.) shared two points. The presence of churches and others at the UN has been important. Churches as global organizations have been and hopefully will be able to come to consensus to frame the issue about climate change. This is different from our countries and governments who always think in their own boxes and their own interests. We as churches can think globally and move beyond boxes. We have brought together people from different countries and people who have never talked with each other. We have a real opportunity here. Secondly, people who are displaced by climate change are already the largest group of displaced people and have no internationally accepted status. Churches need to fight for their rights, and CCIA should continue to be on the front line of this debate.
- Mr Joyanta Adhikari (Bangladesh Baptist Church Sangha) shared about those affected by climate change in Bangladesh in all aspects of life. The international commitment has not really been what it should be. In the name of carbon off-setting, the affluent countries are not reducing their carbon, but are asking the poor countries to reduce them, and then the affluent countries are buying them. We need to think about what we can do. We do not have enough to meet our greed, but we do have enough to meet our need. We need to change our lifestyles.
- Ms Schulamit Kriener (Evangelische Kirche in Deutschland) asked about the hope for young people as we are about to engage in a pilgrimage of justice and peace? What can young people look forward to, and what can they hope?

Responses were offered by speakers:

- Mr Daniel Murphy urged involvement with his organization's campaign, and to use the postcards. He also noted that it is helpful to allow people who are directly affected to share their experiences. As a young person, he believes that youth face multiple stresses, and it is time to start to see the linkages between those and to apply pressure politically at the highest level in a strategic manner. Environmental issues are social and economic issues, and young people can make connections between them
- Ms Kirsten Auken noted that do not have all of the answers to the numbers. We need to help people to tell their own stories.

Mr Stephen Brown (Globethics.net) noted that Globethics.net has developed a global survey on eco-theology, climate justice, and food security. The aim is to develop a sense of how these areas are being

reflected in theological education and ecumenical formation. The hope is that we will all participate in this survey, and bring this information back to our local churches.

Mr Kang thanked Mr Murphy, who linked together ecological justice and human rights, and for highlighting issues of faith. It is a call to daily confession.

7.3 Plenary on Economic Justice

Mrs Celina Falk (Church of Sweden) moderated the plenary. The central committee members watched a short video about the global wealth inequality of today.

The first speaker was Dr Manuel Butch Montes, from the South Centre. In 1988, the WCC had convened a consultation on foreign debt, and he looks at this discussion about the continuing problem of how to reform the international system. He would like to talk more about the current economic system, and about the action plan with regards to the new financial architecture.

He noted that from the point of view of developing countries, they were told to become more export oriented, to compete in foreign markets and thus to keep wages low. They are now very dependent on wages in the north, but their markets have not been growing fast enough, so there is not enough to absorb all of the markets that are being produced. He noted that the mean household income has decreased since 1967, and the markets absorbing the products of the developing countries are getting fewer. It does not mean that the US and other countries are getting smaller, but developing countries cannot export as much.

A solution that was found was to increase the sub-prime market. It made sense and made money for the financial sector, because it allowed poorer people to buy and sell houses, and the house prices kept on going up. This was happening in many countries. The house prices go up, and people's debt kept going up. But at some point, the incomes of the people who are borrowing money will not be enough to keep up with the people who are trying to buy the houses. The German banks bought many of these houses. People could not keep up with the loans. He noted that this is a simplified explanation.

There was a worldwide depression in the 1930s. What amazes him is that many of the things that happened in the 1930s are being seen at this time, and it is a challenge for people of faith.

World War I was the first age of globalization, and it was the first intensive period of trade among countries. There was free trade, and the rich people enjoyed great respect. Many parts of the world were colonized, and many developing countries were exporters, serving as markets, and were increasing their own domestic inequality.

Austerity came in, and so the system continues in various other ways. This is not a new strategy in Greece or in Spain. It protects the lenders, and does not protect the debtors. It is not a sustainable system, for in many systems there is such a thing as bankruptcy, to allow people to re-start. In the Bible there used to be Jubilee years. This kind of system does not exist at the international level. Because of the kind of economic policies, we see many separatists and nationalists rising in many other places.

The action plan coming out of the Sao Paolo statement includes three main plans. One is about financial architecture, one about debt, and one about global governance. It starts with a theological statement, and then intervention is needed around changing structures, changing human behaviour in terms of worldview and values and thought processes. The primary proposal is to re-regulate the financial sector as limits are needed in the sector. There is also an action plan for churches, which includes of encouraging churches to fight large financial companies, and supporting churches to defend adjustments in rules that remove changes in interest.

The next speaker introduced was Rev. Dr Hyun Ju Bae (Presbyterian Church of Korea). She shared about the document "An Economy of Life for All Now: An Ecumenical Action Plan for a New International Financial and Economic Architecture". Firstly, she was thankful that these creative and serious collective efforts embody the power of prophetic imagination for our contemporary times. The alternative consciousness that the prophets and the prophetic community evoke in the Bible is what Walter Bruggemann calls "prophetic imagination." Prophetic imagination entails criticism and resistance that finds its deep root in the Bible. The prophetic perspective dismantles a royal, imperial, or totalitarian consciousness which promotes social and cultural domination by means of three interlocking systems: first, the 'economy of affluence' which promises the individualist happiness of consumerism and self-satiation; second, the 'politics of oppression and exploitation' which is solidified by military force and bureaucracy; and the 'religion of God's captivity' in which God is domesticated to serve a triumphalist cause of the status-quo. The prophetic stance not only criticizes the prevalent reign of imperial consciousness, but it also takes one step further to energize people through offering an alternative. In a prophetic counter-vision, the 'economy of sharing and equality' replaces the 'economy of affluence,' the 'politics of justice and compassion' substitutes the 'politics of oppression and exploitation,' and the 'religion of God's sovereign freedom' stands in for the 'religion of God's captivity.' Bruggemann argues that the royal consciousness is embodied in a nation like Egypt and in a king like Solomon, while the prophetic alternative takes shape in the radical vision of Moses, prophets like Jeremiah and Second Isaiah, and Jesus of Nazareth.

She shared that as it is pinpointed in the moderator's address, we now live in a scandalous 'global jungle', notorious for its inequality, injustice, unfairness, and absurdity. It legitimizes the cruel culture of the 'survival of the fittest.' "The annual income of the richest 1% is equal to that of the poorest 57%, and 24,000 people die each day from poverty and malnutrition."(Accra Confession). There is "the obvious disparity between the value assigned to life in developed nations versus developing nations – most particularly as reflected in World Bank, World Trade Organization (WTO), and International Monetary Fund (IMF) decisions." The parable on "a rich man and Lazarus" (Luke 16:19-31) graphically captures the dehumanizing gap that existed between the haves and the have-nots in first-century Palestine. While Lazarus was dehumanized by hunger, illness, and homelessness, the rich man, filled with individualistic greed, indifference, and apathy, was all the more dehumanized by enjoying daily conspicuous consumption in front of a poor man, lying at his gate, covered with sores. The exploitative economic system gives rise to ever-growing injustice in society, destroys human relationships, and dehumanizes both the oppressor and the oppressed. At the Women's Pre-Assembly in Busan, we listened to the paralyzing stories of women in this global jungle, who suffer from the feminization of poverty, human trafficking, migration, and gender-based violence, and bear the brunt of economic injustice. The human dignity and the *imago dei* of human beings are being insulted and destroyed.

She shared that the military industrial complex, capitalist economy, technocracy, and patriarchy collaborate to promote the system of domination, and it likes to eliminate true thinkers and true prophets. Deprived of the prophetic vision and voice, and crushed by the immense system of domination that has penetrated even into private space, people stop imagining that the better world is possible. "Where there is no vision, the people perish" (Proverbs 29:18). At critical times like ours, when the future of the human and earth communities cannot be guaranteed without the economic and ecological reformation, the passionate voices entailed in a number of alternatives presented for the sake of an economy of life for all, forged in the process of or as the follow-ups to the Alternative Globalization Addressing People and Earth (AGAPE) and to the WCC programme of Poverty, Wealth, and Ecology (PWE), demonstrates the vitality of the prophetic imagination in our midst. They are our prophets. In many contexts, the gross extent of dehumanization evokes the sin of sacrilege. As there is indeed "a deep need in our time for a new unity of spirituality and humanity" (cf. report of the general secretary), the prophetic imagination to envision the abundant life for all is a convergence point where "a new unity of spirituality and humanity" can be found.

Secondly, she noted that when she was reading through the fresh and innovative ideas of the international financial sector (financial regulation, international capital/flows, financial services), public finance and debt (public expenditures, public revenues, sovereign borrowing and debt), and global economic governance (the United Nations system, indicators of wellbeing), a number of faces of students, friends, and neighbours near

and far, who suffer from poverty, lack of material resources, and financial dilemma, loomed large in her heart. If they know that the churches, ecumenical institutions, and all people of good will attempt to undertake the actions in solidarity to translate these alternatives into reality, this knowledge would become a source of hope, empowerment, and even healing. Prophetic imagination entails prophetic energizing that restores hope to the people in despair and resignation, and functions even therapeutically. One of the features of trauma-stricken people is the damage of the faculty to imagine. Our collective endeavour to envision and actualize an economy of life at local, national, and global levels, could signal for many the ushering-in of the divine grace into our mundane life, as the divine grace has the power to rekindle the imagination and the desire to actualize it.

She shared a recent tragic event in South Korea. On 16 April 2014 Korea and the world watched from TV over 304 people disappear and die in the sinking ship in the southwest sea of Korea. 250 were high school students on their school trip to Jeju Island, who lived in the area classified as low-class or poor. It was not just an unfortunate accident, but a human-inflicted tragedy. This disaster revealed the structural economic violence such as government's deregulation on ferry's life span and prioritization of corporate profits over human life, human security, and the public safety. This heart-rending tragedy exposed a cruel face of contemporary Korea. A number of citizens are wearing yellow ribbon or yellow pin like this one I wear to express their condolences and indignation towards government and the marine company, raising a fundamental question regarding to what direction our political and socio-economic system leads us. Eleven people are still missing in the sea. The neglect of the intrinsic value of human life and its commodification is the bare face of the cruel society in captivity of Mammon. "The market ideology wants us to believe that the world is profane" (Walter Brueggemann), and also that human beings are not created in God's image.

After this ferry disaster, the anti-nuclear-power-plant (anti-NPP) movement in Busan is now being accelerated, as the sense of crisis, which evokes a book title, "The Fire Next Time" (James A. Baldwin), and the mistrust in the political and economic leaders have grown strong. Busan, the venue of the 10th Assembly, is located within 20-30 km from the most outdated nuclear power plant, *Gori* NPP, which has been found dangerous with its frequent malfunctions due to its prolonged life span. In the post-Fukushima era, there has been a growing awareness that the Korean peninsula and the North East Asia are not only "one of the world's most militarized regions," but also one of "the most dangerously concentrated nuclear zone." North Korea clings to nuclear weapons, while South Korea has fallen in love with nuclear energy. Korea, still suffering from the bleeding wound of the Cold War in the 20th century, is now encountering 'the spectre of a new Cold War" due to the rise of military tension in the North East Asia, or the possibility of a "Hot War," this time heavily armed with things nuclear. It seems that Korea has jumped out of the frying pan into the fire, not just the normal fire, but the strange, inextinguishable, and unquenchable fire. Some of you are informed that during the Busan Assembly, the local ecumenical ministers and activists were in forty-days fasting prayer for the abolishment of *Gori* NPP. Now in the part of a post-Assembly process, the pastors of the local churches, which collaborated in unity as the local host for the 10th Assembly, decided to get involved together in the anti-NPP movement. A common awareness of crisis is growing that the nuclear industry feeding on energy greed is not so much an economy of life, as the economy of death. In Korea, nuclear exodus will be part of the pilgrimage of justice and peace. The prophetic imagination to envision an economy of life would function would give hope to myriad of people who suffer from the economy of death, or the absence of God, as it performs the ministry of accompaniment through remembering their pain and wrestling with the root cause of the structural economic violence. It could be therapeutic to know that "we are not alone."

The church has a significant role to play in this journey for an economy of life. The document titled "An Ecumenical Action Plan for a New International Financial and Economic Architecture" argues that in order to transform the global financial and economic architecture, we need change on at least three levels of social being: 1) the structures themselves; 2) the human behaviours that are shaped by and shape these structures; and 3) the worldviews, value systems, and thought processes which embed and sustain these behaviours and structures." While striving to struggle for the changes on all levels, the church needs to give a special attention to the third point. Thomas Berry, the late ecological prophet, prescribed "the most complete

reversal of values that has taken place since the Neolithic period" for the fatal illness of our civilization. Our pilgrimage of justice and peace is to be a journey towards a new civilization.

Above all, theological education both at the seminaries and local churches needs to equip Christians with the biblical perspective which does justice to the economic and ecological reformation our times require. The "Action Plan" points out that our approach to an economy of life should be intra-disciplinary, inter-disciplinary, trans-disciplinary, inter-religious and trans-sector. It introduces "the wisdom of social solidarity as expressed in various contexts and cultures, e.g. Ubuntu of Africa, Sangsaeng of Korea, and Sumak Kawsay of Quichua cultures." Recognizing the significance of all other approaches and all these concepts, it is important to highlight the basic importance of church's drinking from our own well in a relevant way. The biblical interpretation often evokes a battle field, as despite our confession of the Bible as the book of the salvation, critical thinkers have shown that it often functioned as "the most dangerous book in the world" in the human history. The Bible can be interpreted in a way that legitimizes greed, individualism, growth-centrism, patriarchy, and anthropocentrism, and neglects the importance of eco-justice and peace in the market. Yet it would be a failure not to highlight the great biblical motifs, the noble horizon in the Bible, nurturing the vision of an economy of life for all, such as jubilee, shalom, the kingdom of God, Eucharist, *oikos*, and *koinonia*. The first churches in Jerusalem and Antioch demonstrated its being *ecclesia* in the power of the Holy Spirit through sharing their possessions within and beyond their own community. However, it is our ecclesial reality that in many contexts these great biblical motifs and inspirations remain "solid food," hard to digest, not "milk," easy to drink (1 Cor. 3:2). It would be an irony for the church to claim the canonical status of the Bible without attempting to live up to its noble horizon in transformative spirituality and new humanity.

Furthermore, the call for economic and ecological reformation in our time presents a profound theological challenge, as it requires the overhaul of our theological formulation and imagination in many areas and at many levels. There is a significant role that theology can play in transforming *Homo oiconomicus* into Homo *Emphaticus*. We need a transformative spirituality that nourishes the love of God who loves justice (Isa. 61:8), promotes literacy sensitive to eco-justice, ecological debt, sustainability and biodiversity, and enables a new lifestyle. In this era, love without economics and ecology turns out to be an empty rhetoric, and it is an immense challenge to live with authentic and relevant love that "does not rejoice at injustice" (1 Cor. 13:6). Theological anthropology and cosmology needs to be informed by eco-feminist vision that pays due attention to the intrinsic interrelationship of the web of life, and also by the voices from margin that attest to how economic injustice feeds on the structural and cultural system of discrimination on the basis of race, ethnicity, class, gender, disability, and so on, and envision the alternatives. At the same time, our theological curriculum needs to include, for the future leaders of the church, the introduction of the good practices of 'green' churches and the creative initiatives of diverse contexts and networks to stimulate the passion to practice the ministry and mission in line with the vision of eco-justice in the human and ecological communities.

Finally, she noted that the "Action Plan" states that "The church is composed of the colonized and the colonizers, the oppressor and the oppressed both in the Global South and the Global North. Many of 'us' inhabit the camps of both oppressor and oppressed, the margins of power and its centres. This complexity complicates the quest for justice, yet also is of infinite worth." The church is the space where we confess that "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus" (Gal. 3:28). Due to its catholicity, the church can create the space prayerfully for an alternative channel of communication, beyond boxes and boundaries, abolishing the walls of barriers, where truth can be spoken, the stories of victims can be remembered and circulate, a spirituality of hospitality towards "the other" can be practiced, and we can have a glimpse of the dawning of the *basileia* of God on earth.

Gathering for the 4th WCC Assembly in Uppsala, churches confessed: "Our hope is in him who makes all things new. He judges our structures of thought and action and renders them obsolete. If our false security in the old and our fear of revolutionary change tempt us to defend the status quo or to patch it up with half-hearted measures, we may all perish. The death of the old may cause pain to some, but failure to bring up a

new world community may bring death to all. In their faith in the coming Kingdom of God and in their search for his righteousness, Christians are urged to participate in the struggle of millions of people for greater social justice and for world development" (Uppsala Speaks, p. 45). This urgent call for a radical transformation, presented almost half century ago is all the more relevant now in the 21 century. May this central committee be distinguished by its commitment to turning the global jungle to the global village, where abundant life for all, especially for the generations to come, will flourish!

Mr David Woods, managing director of Oikocredit International was introduced. He noted that Oikocredit would celebrate its 40th year in 2015.

He shared a brief overview of Oikocredit:
- 806 partners in 63 countries
- 558 microfinance institutions (MFIs)
- US$ 1 billion in total assets
- US$ 817 million outstanding
- 28 million clients reached by Oikocredit's MFI partners
- Regional and country offices in 36 countries
- Net inflow in 2013: US$ 100 million
- 30 support associations in 13 countries
- 6 national support offices

Oikocredit is a financial institution with a strong social mission, and are very grateful to the WCC.

He shared that the organization is taking steps in the right direction:
- New regulations affect the financial sector everywhere
- Changing to a European-style two-tiered board
- Focus on agriculture is starting to take shape and the portfolio is growing
- Are now forming partnerships with other 'players' in the agriculture value chain.

He shared about the important role they play in contributing to social change.

The group was invited into table group discussions, and to consider these questions:
- What does an economy of life mean in my context?
- How can my church promote economic justice and contribute towards realizing the ecumenical vision of an economy of life?

Responses from table groups:
- H.G. Bishop Youannes (Coptic Orthodox Church) shared the importance of the eradication of poverty. He was reminded of the Bible study, and keeping only what you need, and giving the rest away to the poor. This he can see is at a personal level. At an organizational level, there are other things that can be done. He gave the example that this current central committee is shorter than usual, and that perhaps the savings in the budget could go to the poor.
- H.E. Metropolitan Serafim Kykotis noted that we are members of churches, and also an NGO. We fail to use our power as an NGO in civil society. The NGO is language that civil society can understand.
- Ms Judith Königsdörfer (Evangelische Kirche in Deutschland) reflected on the different worlds we are living in. We want to try to find solutions, but not far away, people are giving to global systems. We can be careful of our investments, and for example, refuse to invest in arms. We can also choose to invest in sustainable projects. We can raise awareness at the global level and never be silent.
- Rt Rev. Dhiloraj Ranjit Canagasabey (Church of Ceylon) shared that as we are discussing this, we need to know who we are. If we really understand that though we belong to different churches, we belong to the one Church of God. Churches are brought into being through baptism. In baptism, we die onto sin in relation to what Jesus accomplished for us at Calvary, and we rise into a life of righteousness. Sin always

emerges from ego – dying from a self-centred life and rising into an other-centred life. For the pilgrimage, we are working on an economy of life. The system seems hard, but God is on the throne and expects something from us all. When we realize we are part of a bigger picture, we will do our part in changing this bigger picture.

- Rev. Dr Angelique Walker-Smith (National Baptist Convention USA, Inc.) offered thanks to all of the speakers, in addition to comments made. She proposed that they have been provided with a theology to move forward which focuses on a theology of victims, which aligns nicely with what we have heard this morning.
- Rev. Aida Consuelo Sanchez-Navarro (The Episcopal Church) shared that for Latin America churches, the notion of economic justice is very important. There is no economic justice when peoples suffer. Where our heart is, is where our treasure lies. In Latin America, she shared, we accompany our people by walking with them, seeing what they need. We are using our prophetic voice so that our governments can see what is needed. There is a huge gap in Latin America between the rich and the poor. As in the presentation, if we dream and walk together then we can transform from the global jungle in a beautiful and festive place, where we can live together in peace in our context. Our own congregations can be empowered through programmes of microfinance. We should listen to our hearts to accompany those who need it the most. It would be useless if we came here and everything stayed on paper.
- Rev. Dr Samson Olasupo Adeniyi Ayokunle (Nigerian Baptist Convention) shared that at his table group, there were participants from both the US and Nigeria. What is common is that for the two countries, the rich want to have more. But the middle class is larger in the United States and smaller in Nigeria. The duty of the church is to speak to the member of the church through Bible study and preaching. The rich among us can think about how they can empower the poor. Secondly, members of the church who are in government should see it as their duty to do what they can. In the Nigerian Baptist Convention they have established microfinance banks, so that people can get loans. This has empowered both the widows and the small scale traders.

Rev. Dr Olav Fykse Tveit informed the group that the Sao Paolo statement was created in 2012 by the WCC, World Communion of Reformed Churches (WCRC) and the Council for World Mission (CWM). This created a platform for a process that led to the establishment of an expert panel, and Mr Manuel was one of the members of this. They developed an ecumenical action plan, and will need the support of partners at all levels.

The session was closed with prayer.

7.4 Plenary on Ecumenical Solidarity with One Another in Sharing Resources

Rev. Gloria Ulloa Alvarado (Iglesia Presbiteriana de Colombia), WCC president from Latin America and the Caribbean, and Dr Ulysses Burley III (Evangelical Lutheran Church in America) co-moderated the plenary. Sharing resources has been a topic of interest and concern within the ecumenical movement for more than thirty years. The initial study process that began during the late 1970s was led by the programmatic work of the WCC on justice and service, but was also accompanied by the Commission on World Mission and Evangelism. It incorporated aspects of “prophetic” and “transformative” *diakonia* in pursuit of justice and peace, as well as a holistic approach that incorporated healing and reconciliation. This comprehensive understanding of solidarity and sharing of resources with the marginalized was regarded as reflecting the Church’s missional vocation as the body of Christ to not only proclaim the liberating message of the Christian gospel, but to embody and incarnate the values of life, justice and peace inherent in God’s kingdom.

Recent years have seen significant institutional changes within the ecumenical movement as well as in the contextual environment in which churches and their associated aid and development agencies work. These changes have, inevitably, influenced the way in which churches and the agencies perceive and work with

each other. In addition, the ecumenical movement has also sought to develop further the understanding of "resources" so that it incorporates more than simply "finances". Already during its sixth assembly, the WCC affirmed that "it is vitally important that sharing and healing in community be approached holistically. Since they embrace the whole human person and all life, the totality of community life in all its aspects and dimensions – physical, material, mental, spiritual, etc. – sharing and healing are not just a process of giving and receiving but committed participation, conscious self-giving. It is essentially the community-building process."

In its report to the Busan assembly, the Programme Guidelines Committee acknowledged the tension between the WCC as a fellowship of churches and an organization. It noted that while "there is the likelihood that as an 'organization' we (WCC) will keep facing the prospect of diminished financial resources, as a 'fellowship' we have much greater potential". This "greater potential" necessitates that the WCC reflect afresh the theological foundations, relational elements and the practical processes for strengthening solidarity among the various ecumenical actors in broadening the ecumenical understanding of "resources" so that it extends beyond financial assets to those gifts of the Spirit, the *charisms*, that each member of the Body of Christ is endowed with. The ecumenical movement is called in this point of crisis not to despair but to utilise this as an opportunity for reviewing how ecumenical solidarity can be informed and directed toward the mutual sharing of such gifts for their common ministries in pursuit of justice, peace and life. The present reality in which financial constraints is regarded as negatively affecting the institutional relationship of the WCC with the various partners in the ecumenical movement also requires a deeper discussion on the foundations of our relationship as fellow pilgrims journeying together on the pilgrimage of justice and peace.

The objectives of the plenary were:

- To embark on a review of our understanding of "resources" and establishing this common understanding on the principles of our Christian faith as "gifted communities" that have been endowed with the *charisms* of God's spirit for their ministries of justice and peace;
- To engage the members of the central committee in exploring how the WCC can work together with the various ecumenical partners in strengthening the relationships and methods of sharing resources in solidarity;
- To show how solidarity in sharing resources can contribute to our journeying together in the pilgrimage of justice and peace; and
- To give input to the preparation process for the Malawi consultation that will seek to explore the working relationship between churches and specialised ministries.

Rev. Fr Rex R.B. Reyes, Jr. (Episcopal Church in the Philippines) was introduced. He offered thanks for solidarity with peoples in the Philippines. He also shared his thanks that on 8 November 8 everyone stood in silence, and lifted up the Philippines before God's mercy. He shared an assurance that prayers and support have reached grateful hearts. Disasters remind people of unity, and comprehension that our witness and service lies in our unity.

Mrs Margarita Nelyubova (Russian Orthodox Church [Moscow Patriarchate]) noted that an important instrument of sharing of resources in the ecumenical family is the roundtables. There about 50 roundtables around the world. The roundtables were also established in the eastern European countries. The roundtable is still functioning and is now an integral part of the programme of the Russian Orthodox Church. The ROC roundtable implemented significant changes in terms of the sharing of resources.

Mr Roel Aalbersberg (ICCO & Kerk in Actie) noted reflections on the sharing of resources from his own context.

Rev. Gloria Ulloa Alvarado remarked that the upcoming consultation in Malawi will be taking account of our contributions in the field of solidarity. Dr Ulysses Burley III asked central committee members to take what they had heard and apply it to the individual contexts and invited the committee to discuss in the table groups.

Questions for table groups:

- How does your church understand resources, assets, and gifts?
- What are your specific expressions of solidarity between your church and the partners, particularly in relation to mutual sharing?
- How will you seek to promote solidarity in mutual sharing with your church and partners?
- How can the WCC strengthen its solidarity with ecumenical partners in promoting the pilgrimage of justice and peace?

Reporting back from table groups:

- Rev. Dr Paul Gardner shared that their discussion addressed how we use the language of partnership. They also had a discussion about how mutual sharing should counter the dependency syndrome that may arise from a sending and receiving relationship, and about CEOs of church development agencies, who do not understand the language of the church and who lack commitment to the church itself. He shared that at times the church becomes like a secular development agency instead of the church itself.
- Ms Roma Ann Nisha Prodhan (Church of North India) spoke about the parable of the talents, and that talents should be multiplied for the common interest. We have received resources freely and will give resources freely. From the South Korean experiences, the gift was the suffering of people. Mutual sharing is where both are blessed by God's grace and a friendship of belonging to one another.
- Ms Schulamit Kriener (Evangelische Kirche in Deutschland) shared that it would be important to understand not only material goods, but to understand spirituality and more. It needs to be more than about how much money can be given, since that gives a good feeling for people from the North. Receiving visits from the South is good for churches in the North and is a helpful teaching tool. In some contexts, people are so poor that they are very dependent on faith of God. Specific expressions of solidarity are needed as well as hospitality.
- Ms Miriam Spies (United Church of Canada) shared that we must listen to how we use power justly. How can churches be accountable to each other in sharing of decision making, and lifting up voices that are not often heard? How do we use dialogue to share the power dynamic between the global North and the global South? As we learn and share with one another we can live into the solidarity to which God continues to call us.

Participants were invited to bring forward their written remarks, so that they will be compiled and presented back after lunch.

Rev. Gloria Ulloa Alvarado shared that she would like to underline that Rev. Fr Rex R.B. Reyes, Jr. said that we need to suffer with those who are suffering. She also wanted to point out the importance of round tables. It is important to get our resources organized and to share them. We have many gifts and talents, and we have lots of wisdom.

7.5 Plenary Evaluating the Meeting, the Work of the WCC, the Role of Central Committee Members

Ms Tara Tautari sang a traditional Maori call of welcome from Aoteraeoa New Zealand. She shared that this welcome was extended to all of us, as we gather on this day to meet each other and to deliberate together, talking about topics that are of great importance to us.

Ms Roma Ann Nisha Prodhan (Church of North India) introduced and moderated the plenary. She invited the group to reflect on how the pilgrimage has continued to shape us, and to talk about what we have learned.

A video was shown about the pilgrimage that was taken by central committee members to Bossey on Sunday. It was noted that the video illustrates the richness of experiences from members and the diversity among us. The question raised was: as you have listened and engaged in discussions during this central committee meeting, how has your understanding of a pilgrimage of justice and peace been shaped? What has inspired you? What has challenged you?

Responses from table groups:

- Ms Marianne Brekken (Church of Norway) shared that the first key word was fellowship. She wanted to highlight the plenary sessions the opportunity to understand better the contexts that people are coming from. She wished there was more time for this kind of sharing. Meetings have equipped them to share more about the challenges that they had been facing. It is a hard reality to face about how we can be a fellowship when we are in crisis. To hear about the situation with Nigeria is hard, when countries such as Norway are asking the question – can the church be political? But, when looking at places like Norway or South Sudan, then it is clear that the church must be political.
- Rev. Abednego Adinugroho (Gereja Kristen Jawi Wetan [GKJW]) share that pilgrimage is a process of moving. It is a journey about moving forward and is a very long way. A pilgrimage can bring awareness of each other.
- Rev. Dr Henriette Hutabarat-Lebang (Gereja Toraja) shared that in the conversation, they discussed that the pilgrimage of justice and peace has been a prominent agenda. Pilgrimage has different meanings in different cultures. How do we share our different understandings and perspectives? The stories are interesting and exciting. Pilgrimage is always associated with different names, and the process of spiritual transformation. How do we hold unity with different understandings of pilgrimage?

Archbishop Emeritus Dr Anders Wejryd (Church of Sweden) continued to moderate the plenary. It was noted that the second part of the plenary is about how we bring our experience back, how we bring back to the people where we are, and how we translate it. The question they were invited to respond to was, “moving forward together, what will we do when we go home?”

Several speakers were introduced and invited to share their insights.

Rev. Dr Paul Gardner considers it an honour to be part of the central committee, and to be able to represent his communion and the Caribbean region. He started early to understand that his responsibility was to his communion and to the wider Caribbean, and how to get people to understand the role and function of the WCC.

He shared that there have been misunderstandings of the WCC that require correction from times to time. It was also important to share that it is a fellowship of churches. He has been inspired by the fellowship that we share, and also the various issues within the council. After each WCC meeting, he normally makes a formal report back to his communion. It has been important for them to understand why he has to leave his responsibilities from time to time, but also to understand that he is involved in useful work, and for them to come alongside him, and to understand their role and responsibility. It also helps the communion to shape its life around certain themes of the council and use these themes within the general council, synods and conferences. This has been important to share in particular contexts. There is always an agenda item on the Moravian church worldwide, and whoever was involved was invited to report on the work of the WCC. He would be therefore sharing not only in his local context, but in a broader one.

The Jamaica Council of Churches and Caribbean Conference of Churches (CCC) were all important spaces for further dialogue, and deepening relationship. Even though they meet as CCC, many people were from churches that are not members of the WCC, so there was sometimes a disconnect between what was being shared and who was hearing it. How to ensure that member churches are present at regional meetings?

He shared that they are committed to continue encouraging churches to contribute financially to the WCC. They want to give people a global perspective on various matters.

Ms Martina Viktorie Kopecká (Czechoslovak Hussite Church) shared from her own tradition. Her church was established through the reformation in the Czech lands. It is an original mixture. She shared a brief history of the church, noting that in the 15th century, the King of Bohemia, wanted to secure peace to settle differences by exclusively peaceful means, and this happened before the European Union. 2015 will mark the 600th anniversary of the death of John Huss, the founder of the church. She wrote a sermon about peace, and mentioned the importance of being reconciled with God, and of building peace with the others.

Rev. Christoph Anders (Association of Protestant Churches and Missions in Germany [EMW]) noted that God's pilgrimage is with us. When we move, God is always with us, and makes it possible for us to do more. God is using his church to communicate, relate, and to realize who God is. But God is also active outside the church. For the WCC to be a dynamic organization, we also need to reach out and connect with other organizations. The relationship between the indigenous networks and the WCC are very important to realize what life is really about – particularly as we reflect on life being a mix of cultures.

The Rt. Rev. Mark MacDonald (Anglican Church of Canada), WCC President from North America, he wrestles with the idea of pilgrimage. Thinking of pilgrims, they are people who have had a long walk like the Navajo people who were forced to march from Fort Defiance to Fort Sumter. Several thousand left and many fewer came back. When the leader got there, he said that he had a very strong song and a very strong prayer. He negotiated with the army and the government, and they said that they were going to live in peace and rebuild a nation in their sacred lands. After he went to his people and suffered with them in Fort Sumter, he led his people back to Fort Defiance, in the area that is now known as the US. This pilgrimage means something to them.

What this leader would teach us of the trajectory of the living word of God in history and creation is that:

- If anyone is enslaved, I am not free
- Our prayers and hymns are urgent. They reveal and animate for us the presence and power of God in history and creation.
- Our pilgrimage must begin as an identification and reunion with our suffering relatives and wounded creation.
- Our pilgrimage proceeds to a place of blessing and hope where a renewed nation finds its destiny as relatives with the rest of humanity and creation.

He shared that the pilgrimage is shaped by and reveals the presence of God in creation and history; the trajectory of living word and God in the power of the Spirit – the life, death, resurrection, and second coming of Jesus. He shared that from 1991 Canberra Assembly – we ask you, trusting in Gods renewing power to join in this anticipation of God's kingdom and already to allow today something to appear of this new creation that Christ will appear on this day.

Ms Tara Tautari noted that there was an infographic that describes a pilgrimage of justice and peace, and that it is available both as a print resource and online. She invited people in their table groups to share what they will be doing when they return home to continue the pilgrimage of justice and peace. On the paper provided, they were invited to write down a word of encouragement to central committee members.

Archbishop Emeritus Dr Anders Wejryd and Ms Roma Ann Nisha Prodhan offered their thanks for everyone's participation.

8. PILGRIMAGE OF JUSTICE AND PEACE: CARRYING FORWARD THE VISION AND POLICIES OF THE ASSEMBLY

The Rt. Rev. Mark MacDonald (Anglican Church of Canada) and Mrs Sonia Tziovanni (Church of Cyprus) co-moderated a hearing session.

Mrs Tziovanni invited the group to thank the stewards for engaging us with singing and drumming as we entered into the plenary hall. The Rt. Rev. Mark MacDonald noted that the indigenous languages of North America use "to walk" instead of "to be". Instead of saying "I am", they would say "I walk". It is hoped that this session would create a space to begin the conversation about the pilgrimage and to enter into the pilgrimage.

Rev. Dr Micheline Kamba Kasongo (Église du Christ au Congo – Communauté presbytérienne de Kinshasa) was invited to make a presentation. She shared about the pilgrimage of justice and peace in relation to the Congo. In the message at the end of the assembly, we are encouraged to walk together and move together. We are challenged all as a people of God to commit the gifts that God has given us towards transformative action.

In the biblical or theological tradition, when we speak about walking together, we speak about all people as created in the image of God. She spoke about her own journey. The member churches of the WCC, the All Africa Conference of Churches (AACC) and the churches in Congo are all on the way to establishing peace and justice and re-establishing peace and justice. People in the Congo came together to talk about how they could apply the ideas from Busan to what is happening in the Congo, including human rights violations, rape as a weapon of war, and young people. This conversation needed to take place at all levels of the church, including among women, men, young people and people with disabilities. It is important to get together and to walk together. We want to think about how we can support our government as we undertake this process. We have benefited from a visit from the WCC and the results have affected all different levels of society.

H.G. Bishop Youannes (Coptic Orthodox Church) shared that a bishop from the Philippines, a beloved pastor, was murdered. He became one of the 2,000 victims of extra judicial killings in the Philippines. His name came to the Coptic Orthodox Church through Sweden. On the murder of the bishop, a statement shared that "they may have taken his life opening his body with wounds, but these wounds have become the doorway from which the bishop's valiant spirit has poured out and shared to many." He spoke about catholicity and globalization. He noted that our belief of Catholicity is the bond of love that unites Christians from all over the globe.

Much reflection has been done on the issue of globalization, he shared, and the WCC has already published materials on the dangers of a global economy. He noted that much has been said already about environment, economy, and many other issues. The time has come to translate the results of study and reflection into concrete measures concerning the relationship among our churches.

The Rt. Rev. Mark MacDonald invited people to respond to the presentations, to the document they had received earlier, and also noted that the assembly invited Christians and other people of good will to join us in a pilgrimage and to engage in transformative action. How does this call resonate with your church and context?

- Rev. Prof. Dr Fernando Enns (Vereinigung der Deutschen Mennonitengemeinden) shared that what resonates is the pilgrimage idea. He noted that some former programmes have been seen as important, but there has also been a concern that they are NGO topics. But now with the pilgrimage framework and approach, and a promise of a transformative spirituality there is a significant change. In addition, what also resonates is that some solid theological reflection needs to happen along the way addressing diversity and differences and our life together.

- Bishop Taranath Sugnanam Sagar (Methodist Church in India) noted that the word pilgrimage gives so much meaning and a wide scope to understand. Pilgrimage is not a lonely journey but we are walking with people of other faiths. The local churches need to capture the idea of justice and peace, and unless they do, there will not be full engagement of the pilgrimage. Some people think that our Christian journey is only about heaven and forget about the work on earth. We can bring a Christian understanding to justice and peace. God is working in all nations, and we shouldn't be pessimistic. We will have the journey with many future expectations, and it must take into consideration the local context. WCC should make an impact on the local context for it to be meaningful.
- H.E. Metropolitan Serafim Kykotis (Greek Orthodox Patriarchate of Alexandria and All Africa) reminded that we need to relate the violation of human rights to the issue of equity. The moderator emphasized this, and the problem is not only a financial one. As we live in this global world, the WCC needs to play an important role in working with other partners and particularly with the United Nations.
- Prof. Dr Dimitra Koukoura (Ecumenical Patriarchate) wanted to ask about the semantics of the word 'pilgrimage' since there have been difficulties with terminology. Before there is more confusion with translation, we need to come to a common understanding. It translates and resonates differently. Bishop Mark MacDonald noted that the word pilgrim does not have positive connotations in North America.
- Mr Tony Waworuntu (Gereja Protestan di Indonesia Bagian Barat [GPIB]) shared that the pilgrimage is not just an invitation from Busan. The CCIA was formed before the establishment of the WCC, and it is one of the church organizations that encouraged the start of the United Nations. The pilgrimage has been a continuous one. This has been our past. The way that we have journeyed through this pilgrimage has changed from time to time. How to address the Islamic movement today? Ten years ago was different. Osama has died but al-Qaeda has transformed to different types of organizations which are more radical. It is not only a war on terror but it is a state war. He noted that in Indonesia they have experienced this type of attack and it is possible to live together in peace and in harmony. But in practical terms, they are facing a kind of brutality and yet are still human beings. The WCC through its policies and public statements can play a role, but this is not enough. We should work with local churches in addressing these issues and go through the pilgrimage to address these same issues throughout the world.
- Dr Ann K. Riggs (Religious Society of Friends: Friends General Conference) would like to recall that the term transformative or transformation is always assumed to be good. However, you can also be transformed in a bad way. So we need to be clear about what we mean by transformation.
- Rev. Dr Staccato K. Powell Sr. (African Methodist Episcopal Zion Church) applauded the WCC in its initiative to reach out to the member churches. In May, the Rev. Garland Pierce, senior assistant to the general secretary, visited with the AME Zion and the Moravian church in the United States. This goes a long way to move beyond policy to the very pragmatic. It is always difficult to manifest the notion of pilgrimage, so how does it unpack itself in an on-going way? We should consider how we impact the lives of people in the local context. We want to see indicators of change whether in the North or the South about this pilgrimage of justice and peace.
- Prof. Dr Georges Tamer (Greek Orthodox Patriarchate of Antioch and All the East) believes that it is a *kairos* moment and is the right time to use this pilgrimage to intensify our dialogue with Muslims, who are also suffering from the strengthening of fundamentalists who are fanatics and are a threat for people in the Middle East, but also our dialogue with societies in Europe and in the rest of the world. The idea of a pilgrimage should be retained this should be seen as an opportunity to talk more about how it would lead towards justice and peace.
- Dr Endor Modeste Rakoto (Eglise luthérienne malgache) commended what we are trying to do and called attention to the fact that groups of people are using religious language to justify political means and political ends of what they are doing. It would be a help in the local churches that this be identified. It may have a religious tone, but it is about political power.
- Dr Abba Haile Mariam Melese Ayenew (Ethiopian Orthodox Tewahedo Church) shared that according to the Ethiopian Orthodox Church, a pilgrimage is an important part of life, and this is not only to seek God's forgiveness and healing, but also to seek spiritual healing and renewal, especially for justice and peace. It is about transformation of life.
- Rev. Fr Rex R. B. Reyes, Jr. (Episcopal Church in the Philippines) offered his thanks for the focus on justice and peace. He is uncomfortable with the use of the word pilgrimage, but would be willing to go

as far about clarifying our definitions in order to come to consensus on how we would use the term. He would also like to thank the WCC for accompanying the Philippines. The idea of a march for peace and justice cannot be a monopoly of the church. It has already started with the struggles of ordinary people. We should look at people's movement as the word becoming flesh and dwelling among us. What would happen if the word had remained word and if it had not dwelled among us?

- Rev. Anne Heitmann (Evangelische Kirche in Deutschland) told the committee about her experiences with the invitation to pilgrimage that she brought back to her churches. The invitation was very welcome in her context. She spoke in many parishes and there was lots of enthusiasm to be involved in ecumenism and not just to listen to people far away. It is a new way and new approach to what we are doing when we look at difficult problems with justice and peace in order to not be completely without means when we are facing major challenges but also to do something about them step by step. In parishes we are able to deal with difficult questions. She is keen to bring new ideas from this meeting back to her local context and to have concrete ideas for the pilgrimage. Particularly churches from Europe would like to have contacts from around the world.
- Bishop Eva Brunne (Church of Sweden) noted it is not hard to find friendly Muslims to walk together. Sometimes it is harder to find Christians. A pilgrimage is a long walk with lots of time for dialogue and is done in one's own context.
- Rev. Karin van den Broeke (Protestant Church in the Netherlands) asked whether will there be a mark or logo for the pilgrimage Many churches or faith based organizations use the idea of transformation. It would be helpful to give them a mark of the pilgrimage which would strengthen the idea of moving together on the way to justice and peace.

Bishop Mark MacDonald shared that the questions were noted and that they will be forwarded to the programme committee. Mrs Tziovanni offered her thanks to everyone for their participation in the plenary and encouraged everyone to continue to be in dialogue about one another.

Bishop Mark MacDonald noted that there is broad agreement about the direction. There was some excitement that this could be a matter of renewal for the churches, and to help people rediscover aspects of our ancient faith that will inspire us to a more faithful future. It also needs to be said that this *kairos* moment has some aspects that we need to explore. As we walk, we need to talk about some things. The two elements that will be the focus of that conversation will be a theological reflection including the full meaning of the terms and emphasis that the pilgrimage would concentrate on real people, real issues, and real concerns. He thanked everyone for a very fine discussion.

9. Staffing Matters

The general secretary made a proposal to the central committee that Mr Georges Lemopoulos (Ecumenical Patriarchate), be extended for another two years till his retirement. After discussion **the central committee extended the contract of Mr Lemopoulos for two additional years, from 1 January 2015 to 31 January 2017.**

The leadership of the central committee brought a proposal to the central committee that the general secretary, Rev. Dr Olav Fykse Tveit (Church of Norway), be extended for a second term starting in January 2015. An extended discussion followed. **The central committee appointed the general secretary for another five-year term starting on 1 January 2015.**

10. COMMITTEES

10.1 Standing Committees of the Central Committee

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session. He invited the general secretary to share the proposed leadership of the standing committees, and he noted the following proposals:

Programme Committee:
- Moderator: Rev. Dr Sharon Watkins NA/F, Disciples
- Rapporteurs: Rev. Prof. Dr Jerry Pillay AF/M, Reformed; Rev. Dr Henriette Hutabarat-Lebang AS/F, Reformed

Policy Reference Committee:
- Moderator: Bishop Dr Alex Gehaz Malasusa AF/M, Lutheran
- Rapporteurs: Mrs Anne Glynn-Mackoul EOX/F; Bishop Dr Isaac Mar Philoxenos AS/M, Mar Thoma

Public Issues Committee:
- Moderator: Bishop Samuel Azariah AS/M, United and Uniting
- Rapporteurs: Rev. Dr Sarah Rogers EU/F, Anglican; Mr Thomas Kang LA/M/Y, Lutheran

Nominations Committee:
- Moderator: H.G. Bishop Irinej of Australia and New Zealand EOX/M
- Rapporteurs: Rev. Dr Micheline Kamba Kasongo AF/F, Reformed; Ms Martina Viktorie Kopecka EU/F/Y, Hussite

Communications Committee:
- Moderator: Ms Miriam Weibye EU/F/Y, Reformed
- Rapporteurs: Rev. Dr Angelique Walker-Smith NA/F, Baptist; Prof. Dr Georges Tamer EOX/M

Finance Policy Committee:
- Moderator: H.E. Archbishop Vicken Aykazian OOX /M
- Rapporteur: Rev. Dr Paul Gardner CA/M, Free

Leadership balances: 8 F / 9 M 4 Ox 3Y 3AF 3 AS 3 EU 1 LA 1CA 2NA

He noted that for the Policy Reference Committee, the moderator originally proposed was Bishop Dr Alex Gehaz Malasusa; however, he is not present at this meeting. Rt Rev. Dr Festus Ambe Asana (AF/M, Reformed), another church leader from Africa, who is a member of that committee, will replace him in this meeting.

H.E. Metropolitan Serafim Kykotis (Greek Orthodox Patriarchate of Alexandria and All Africa) asked for additional information about each of the committees, their roles, and their objectives since many people are new to the central committee.

Rev. Dr Olav Fykse Tveit referred to the WCC Rules where one can find a full description of the role of each committee and summarized these roles for the members of the central committee.

With regard to the composition of the committees, the general secretary shared that the executive committee looked at the balance, size and names of people. This work had to be done in advance as it is not possible to ask each member of the central committee before or during this meeting. Alternative proposals are welcome if people feel that they would better fit somewhere else.

Metropolitan Gennadios shared that to balance 150 people and advisors into all of the committees is a big job. Currently, the skills of each and every person are not known, but perhaps over the next years, there will be a better profile of everyone.

Members of the central committee made concrete proposals for change. The document, with these noted changes, was approved by consensus.

Dr Audeh B. Quawas raised a point of order, and noted that it was necessary for the central committee to accept the document. Metropolitan Gennadios clarified that there is a difference between receiving and accepting. The central committee indeed accepted the report when it was approved.

10.2 Processes for referring matters to Committees

Bishop Mary Ann Swenson (United Methodist Church) moderated a hearing session. She invited the general secretary to speak. Rev. Dr Olav Fykse Tveit shared that all documents presented are being referred to standing committees of the central committee for further consideration. They will come back for discussion and action. He noted that if people have suggestions or input to offer, to send it to the appropriate committee.

He shared that this meeting will inaugurate – and therefore, in a later stage, will have to assess – a new practice: each committee will be invited to give a progress report on their work. On Saturday, before the reports are finalized, committees will inform us, in plenary, about their work and will invite the plenary to offer advice.

It was noted that the Decision Recorders, who record the decisions following presentations of the standing committee reports, appointed under Rule XIX.5a, are:

- Public Issues and Communications: Rev. Dr Fernando Enns and Ms Paula Der Matoian
- Finance and Programme: Bishop Sally Dyck and Ms Emily Evans
- Nominations and Policy Reference: Rev. Gradye Parsons and Rev. Dr Sarah Rogers.

11. PROGRAMME COMMITTEE

11.1 Matters Referred to the Programme Policy Committee

Bishop Swenson moderated a hearing session. She invited Rev. Dr Sharon Watkins, moderator of the Programme Committee, to introduce the documents that will be referred to this committee. Dr Watkins introduced the following documents:

- GEN 05 An Invitation to the Pilgrimage of Justice and Peace
- GEN 11 WCC Strategic Plan 2014-2017
- GEN PRO 02 Who Do We Say That We Are
- GEN PRO 03 Sixth World Conference on Faith and Order.

There were no questions for clarification.

11.2 First Presentation on the Programme Committee

Bishop Swenson moderated a hearing session. She invited Rev. Dr Sharon Watkins to offer a progress report on the committee's work.

Dr Watkins spoke about the pilgrimage. She noted that the committee is currently wrestling with the definition of the pilgrimage. Indeed, the pilgrimage has been the biggest challenge for the committee. She offered a question for discussion: should the pilgrimage be loosely or broadly defined?

In the strategic plan, the committee noticed that in the new structure of the WCC, the central committee makes decisions about priorities, while the executive committee takes on other tasks. She shared that the committee does not anticipate bringing a short list of top programme priorities, other than what is in the annex of the strategic plan. They will bring the strategic plan back for approval with comments for staff and the executive committee.

- Ms Janet Scott (Friends World Committee for Consultation) shared that her church worried that concentration on the concept of the pilgrimage might take our attention from the focus, which is really justice and peace.
- Bishop Taranath Sugnanam Sagar (Methodist Church in India) shared that a pilgrimage is a very appropriate word that most people can understand. A pilgrimage is a journey. He understands that pilgrimage does not give fullness in Western contexts, but in other countries, pilgrimage is a holy word and encourages us to start from somewhere to reach a better place.
- Ms Teny Pirri-Simonian (Armenian Apostolic Church [Holy See of Cilicia]) noted that pilgrimage is not a new concept but is integral to the life of churches. In the concept of pilgrimage, there are lots that can emerge from people's experiences. There is moving together and sharing, listening, and journeying. As churches walk their own pilgrimage, their own histories could be shared with us, particularly how in their experiences churches are contributing to justice and peace.
- Rev. Anne Heitmann (Evangelische Kirche in Deutschland) shared that in the Protestant tradition we are not closely related to pilgrimage, but we do want to learn from other churches. It is therefore important to not be too closely tied, but instead to move together. Still we need criteria, including the spiritual and theological dimensions, and actions. Everything needs to be interwoven. We need to have a participatory approach, and the important themes need to be defined as an attitude. But, we also need to change as individuals and in the context of community.
- Rev. Dr Sofia Camnerin (Uniting Church in Sweden) does not think that the pilgrimage should be defined more concretely but rather needed more theological reflection about the concept. She is also helped by the paper that was received, saying that we hold together the unity. There are not two calls. The call to unity needs to be combined with the pilgrimage. We need to read and hold together all our new documents, including the one on mission.
- H.G. Bishop Zachariah Mar Nicholovos (Malankara Orthodox Syrian Church) shared that we need to keep plurality in the concept of pilgrimage rather than concentrating on defining it. In any pilgrimage, a key concept is penance. You leave your sin as you progress. Some churches have been part of systems that have brought in injustice. This will be a journey of those who have been victims and those who have caused injustice, and can be a joint understanding that all of us can share.
- Rev. Dr Mele'ana Puloka (Free Wesleyan Church of Tonga [Methodist Church in Tonga]), WCC president from the Pacific, shared that, first, it is important to have a destination. All faith-based groups have an anticipated destination, and we need to identify this as part of our definition. Second, the nature of the pilgrimage will need to be culturally specific in order to make sense for the different cultures participating in this journey. It is therefore important not to limit its definition, otherwise it will not be meaningful to the various cultures. Third, the journey will be long and it will be important to have a guide. Two words that are important: identity and destiny. As Christians, we have a particular identity in Christ, and have hope of arrival at the end.
- H.E. Metropolitan Dr Vasilios of Constantia-Ammochostos (Church of Cyprus) shared that there are two things to say about the pilgrimage. One is typology. In the Old Testament, there was the pilgrimage through the desert towards the Promised Land. During this pilgrimage of the people of God, there was suffering. In the New Testament, on the Sermon on the Mount, Jesus speaks about those who are blessed. He rather points to the pilgrimage of the people of God towards the kingdom. These two are interrelated in Christian theology. Second, the pilgrimage of the people of God has a goal and purpose,

and during this way towards the kingdom, we need to fight for justice, peace, and everything that characterizes the kingdom of God.

- Rev. Dr Sang Chang (Presbyterian Church in the Republic of Korea) noted that if she goes to a local church and needs to introduce the concept of the pilgrimage, it will be difficult. She therefore wants to introduce four words: pilgrimage is not goal-oriented, but is *process-oriented*. It is a *faith-initiated process*. Pilgrimage is also *sharing-centred*, and *witness-oriented*.
- Archbishop Dr Joris Vercammen (Old-Catholic Church in the Netherlands) wanted to emphasize the point of the destination. We have a pilgrimage of unity, justice, and peace. Where will we find the justice and peace? Where are these ideal and symbolic spots? Where will people be healed? The danger is that the pilgrimage could focus on activism, but the pilgrimage is not a list of activities; it is transformation, and the key question is how and where we will reach transformation. If one really wants to be together with and accompany poor people in their situation, one may be healed on the journey.

11.2 Report of the Programme Committee – Narrative

Rev. Dr Sharon Watkins, moderator of the programme committee, shared the committee's report.

11.2.1 Reflections on the Moderator's Address

The committee expressed its appreciation for the moderator's address. It was noted that the presentation was well integrated. The role of women in the process of revitalization of spirituality in the pilgrimage of justice and peace was well captured. A special attention to the youth and students gave new hope to the ecumenical movement. It was suggested to explore new and effective ways to engage with relevant organizations about this. A concern for the need to mentor youth and young adults was expressed especially in light of their declining involvement in the ministry of the church; this matter has to be addressed urgently in the pilgrimage of justice and peace. Issues related to migration and human trafficking which have been burning issues in many places, were also highlighted.

11.2.2 Reflections on the General Secretary's Report

The committee expressed its appreciation for the report of the general secretary, especially as it underlined some of the crucial concerns, including:

- the need to rethink our role as Christians in multi-religions contexts
- the role of women in the pilgrimage of justice and peace and the importance of involving youth and women in journeying together in addressing common concerns, such as poverty, inequality, etc.
- the importance of strengthening intergenerational relationships
- the spirit of continuation
- the theological basis where the cross and resurrection go hand in hand, and the emphasis on the Trinitarian basis
- the Syria and Iraq situations
- the strengthening relationships
- the developing of coherent programme in all aspects of work of WCC.

11.2.3 An Invitation to the Pilgrimage of Justice and Peace (GEN 05)

The committee felt that this document needed to be revised in certain paragraphs to offer more clarity and depth to the ideas to be communicated. It was also felt that this document should be shared with member

churches and all partners to clearly state the direction of the WCC, and that this should be sent out from this meeting. In light of this view, the committee appointed a group of people to revise the original document for presentation to the central committee. Dr Jerry Pillay (Uniting Presbyterian Church in Southern Africa) highlighted the major changes that they made in the document (GEN 05 rev).

11.2.4 WCC Strategic Plan 2014 – 2017 (GEN11)

While the committee sees "GEN 05 rev An Invitation to a Pilgrimage of Justice and Peace" as an "external" document which serves as a message to member churches and partners and others who would like to journey with us on the pilgrimage, the committee views the strategic plan as an "internal" document which establishes how we would do our work as the WCC. This section is focused with this as the background.

In drawing up the Strategic Plan 2014-2017, it was noted we have been on this journey at least since the Harare Assembly where it was clearly articulated that we can no longer think of the WCC as only an office in Geneva, but beyond that is a fellowship of churches. This view was most strongly affirmed in the two assemblies since then. We have to understand what it means to be a movement. In doing so, we have to integrate our work on unity, justice and peace with the work of member churches, ecumenical partners, faith-based organizations and people who share the common vision with us in our pilgrimage of justice and peace.

In this regard, it was noted that we are obliged to integrate our programme priorities and operational plans with member churches and other partners, which may include people of other faiths and interreligious organizations. This endeavour will enable us to share our resources in the work we do together on our pilgrimage, which hopefully will also help the financial challenges we face in the WCC secretariat.

11.2.5 Unity, Mission and Ecumenical Relations

It was noted that the concerns of indigenous people should be included in the WCC programmatic work to deepen the meaning of the pilgrimage of justice and peace by addressing the marginalization and injustice facing them and affirming their traditional wisdom that reveals the interconnectedness and interdependence of all life.

Special engagement and dialogue need to be encouraged when churches disagree with terminology, e.g. the understanding and definition of evangelism. It is important to reclaim words such as evangelism but to do so in dialogue.

More work needs to be done on section 2 on, "A New Approach towards the Moral Discernment" to strengthen the paragraph and offer more clarity.

Discussion on spirituality needs more work by the Faith and Order committee to offer more clarity and substance to the understanding of spirituality.

11.2.6 Public Witness and Diakonia

The issue of language and substance needs to be looked at, e.g. it talks about capacity building of youth and women but excludes men.

WCC needs to work with other ecumenical organizations and partners in the area of public witness and diakonia. WCC needs to establish its role in the coordination of peace-making programmes and make clear its work with other organizations in this area.

In addressing the issue of Palestine and Israel, WCC should very seriously bear in mind that interfaith collaboration in this area is essential.

The specific role of WCC on economy for life should focus on the theology of building faith and action. The role and concerns of indigenous peoples should be included in the discussion of climate change because of their own struggles, but more particularly because of their interconnectedness and interdependence of all life. In highlighting human dignity, reference should be made to the poor treatment of people, particularly women.

11.2.7 Ecumenical Formation

As we embark on the pilgrimage, theological and ecumenical education is necessary at all levels, particularly at the grassroots. Support from the WCC and the Bossey Ecumenical Institute needs to be more proactive to reach the local context. Ecumenism must come to local people to understand what it means to be in a pilgrimage together.

11.2.8 Who Do We Say That We Are – Christian Identity in a Multi-religious World (GEN PRO 02)

The committee reflected on this document and expressed appreciation for the work undertaken in this area. It was noted that there is a different usage of "the other" in the British and American context. In the American context, this phrase is often used with a pejorative context. Before it is finalized, this document will need to be reviewed, considering this particular phase.

11.2.9 Sixth World Conference on Faith and Order (GEN PRO 03)

The committee discussed the proposal on the Sixth World Conference on Faith and Order.

11.2.10 Terms of Reference for the Pilgrimage of Justice and Peace Reference Group (GEN PRO 04)

The committee received this document for information, and requested members of the committee to forward comments to the executive committee. The executive committee will take action on this document.

11.2.11 Terms of Reference for the Human Sexuality Reference Group (GEN PRO 05)

The committee received this document for information, and requested members of the committee to forward comments to the executive committee. The executive committee will take action on this document.

11.3 Action on the Report of the Programme Committee

Bishop Mary Ann Swenson moderated a decision session.

She first reminded the committee of what was articulated at the 3rd World Conference on Faith and Order in Sweden in 1952, which was the Lund principle: "churches should act together in all matters except those in which deep differences of conviction compel them to act separately".

It was noted that the decision recorders for this committee, who are appointed under Rule XIX.5a are Bishop Sally Dyck and Ms Emily Evans.

Dr Watkins was invited to present the report of the programme committee, and highlighted the items for decision.

11.3.1 An Invitation to the Pilgrimage of Justice and Peace (GEN 05)

Dr Watkins read the following recommendation. Comments were then received from central committee members:

- Rev. Dr Angelique Walker-Smith (National Baptist Convention USA, Inc.) appreciated the document and the hard work of the committee. She noted that it will be important for us to build on the methodology for of building peace. The reference for building a just peace is an entry point to build on that methodology.
- Mr Thomas Hyeono Kang (Igreja Evangélica de Confissão Luterana no Brasil) shared that in the general secretary's report, he noted that there was no mention of the Korean peninsula. In the strategic plan too, GEN 11, there are only 2 mentions of the Korean peninsula. There was a meeting a few weeks ago to create an accompaniment programme, and he would like to see this reflected in the report. Something should be added to show that the WCC is committed to work for peace and reconciliation in the Korean peninsula.

The comments were received and taken into consideration.

The recommendation was re-read:

- **The programme committee recommends that the central committee receives and endorses the revised document (GEN 05 rev).** This was approved by consensus.

11.3.2 WCC Strategic Plan (GEN 11)

Dr Watkins read the recommendations. Comments were received from central committee members:

- Rev. Laurent Schlumberger (Église protestante unie de France) commented on the question of evangelization: he noted that many people do not know what the gospel is about at all. The gospel is known, but it is ignored. There is a need to approach people of good will. Justice is a gift which is received from God. God calls us, and calls us to be reconciled before we can be agents of reconciliation. Evangelization is essential in the 21st century. One cannot see the consequences of this in the strategic plan. Witnessing is only named as good, but we cannot forget about evangelization. We ourselves in our own way need to witness in a way that is also holistic.

The following recommendations were read:

- The programme committee recommends to **the central committee to task the executive committee to set programme priorities, goals and objectives with the metrics for evaluation**. This was approved by consensus.

- The programme committee recommends that, given the number of the programme areas, **the number of projects in each programme area be limited**. This was approved by consensus.

Ms Kirsten Auken (Evangelical Lutheran Church in Denmark) offered some caution on the "internal" and "external" document. She shared that if we want other people and ecumenical partners to engage in this work, then they should also have access to the internal work. We also want to communicate our work well. We want to follow up on the Paris COP and not to limit the work on climate work.

Dr Watkins responded that the separation of the internal and external was helpful to the programme committee, but perhaps this line does not need to be drawn too firmly at this time.

The following recommendation was then read:

- **The programme committee proposes that the central committee adopts the paper on the WCC Strategic Plan 2014-2017 (GEN 11) with the following general observations in the 3 programme areas: Unity, Mission and Ecumenical Relations; Public Witness and Diakonia; and Ecumenical Formation.** This was approved by consensus.

11.3.3 Who Do We Say That We Are – Christian Identity in a Multi-religious World (GEN PRO 02)

The central committee members were invited to comment.

- Rev. Prof. Dr Fernando Enns (Vereinigung der Deutschen Mennonitengemeinden) observed that what is tried in this document is to talk about identity in light of multi-religious world. It sounds like this is a new situation for all of us. It is true for some churches, but not for all. Many churches have been living in multi-religious contexts for centuries. He would like the introduction to be revisited.
- Bishop Yona Mwesigwa Katoneene (Church of Uganda) wanted to affirm the role of Bossey and the academy as part of ecumenical formation. He feels that this should be captured in the document. Dr Watkins shared that the programme committee did note this, and that it is part of the plan to give attention to this matter.
- Ms Teny Pirri-Simonian (Armenian Apostolic Church [Holy See of Cilicia]) shared that "other" comes from the otherness and the other, which means acknowledging the gifts of others. Since it is part of interfaith world of member churches, she asked please to not exclude it. She noted that there are a variety of usages of the word "other".
- Prof. Dr Georges Tamer (Greek Orthodox Patriarchate of Antioch and All the East) supported what Dr Enns said. He noted that being from a member of a church which has been living in a multi-religious context and has developed theological reflections on this reality, he would like to see that acknowledged and benefitted from in such an important document. Secondly, the title of the document puts up a question mark. "Who do we say that we are?" As Moses asked the Lord who he is, the Lord responded "I am who I am", and when Jesus was asked who he was, he said that he was about who others said he was. Identity is a process that is predominantly made by others, and not by ourselves. He would like to suggest that this document is put under further consideration by people who want to consider this more intensively.
- Dr Watkins reminded that the document developed from a 10-year process, and that the recommendation is to move it for further study. She shared that we need to consider what is essential to be changed here, before it moves forward, since it has been such a long process so far.
- Mrs Anne Glynn-Mackoul (Greek Orthodox Patriarchate of Antioch and All the East) had a proposal for a slight adjustment for the language of the recommendation, taking into consideration the earlier comments from the floor. She suggested that we add "with representatives of churches that have a lived experience within a multi-religious world, especially in the Middle East".
- H.E. Metropolitan Prof. Dr Gennadios of Sassima (Ecumenical Patriarchate) noted that we should not only limit the experiences to the Middle East because there are other places in the world where there is also multi-religious coexistence.

The following revised recommendations were read:

The programme committee proposes that the central committee:

a. **receives the document and tasks the staff in light of the conversation in the CC to reconsider the use of the words "the other" throughout the document, revisit the introduction with representatives of churches that have a lived experience of having lived within a multi-religious world, and to prepare a study guide based on its contents, and**
b. **the revised document be sent together with the study guide to member churches and ecumenical partners for further study, reflection and discussions.**

This was approved by consensus.

11.3.4 Sixth World Conference on Faith and Order (GEN PRO 03)

The following recommendation was read:

The central committee appreciated the proposal of the outgoing Faith and Order Commission on holding a Sixth World Conference on Faith and encourages the new Commission on Faith and Order to explore and bring to the executive committee for decision a plan including:

- **the objectives of a world conference;**
- **the theme;**
- **the shape (e.g. a Faith and Order World Conference, a World Conference combined with a central committee meeting, or preparatory reflections in the 2016 central committee for a World Conference at a later stage, or a combined Faith and Order/CWME World Conference);**
- **location;**
- **the budget, funding opportunities, and potential partners.**

This was approved by consensus.

12. COMMUNICATIONS COMMITTEE

12.1 Matters Referred to the Communications Committee

Bishop Mary Ann Swenson moderated a hearing session. The general secretary shared that communications committee will be discussing the strategic framework as it relates to communication. There were no questions for clarification.

12.1 First Presentation on the Communications Committee

Dr Agnes Abuom moderated a hearing session.

Ms Miriam Jane Weibye (Church of Scotland) reported from the communications committee. It was noted that this is a new committee, and they are still discerning their mandate. They have discussed the role of communications as it applies to the WCC strategic plan, and reflected on innovative communications. The fellowship of churches should be responsive and intergenerational. As we walk together, also need to talk with each other. Communication needs to shift from being a Geneva outwards methodology, to a network focused methodology. Effective communication should run through all of the WCC objectives. To that end, communications needs a committee that works together with all member churches, since a communications strategy needs to look at what is being said, who it is being said to, and what it is being said for.

There were questions and comments raised by the central committee:

- H.E. Metropolitan Serafim Kykotis (Greek Orthodox Patriarchate of Alexandria and All Africa) was happy to know that people subscribe to WCC news. He would also appreciate receiving the news bulletins. This is important for translation. Member churches could also release news through their own voices so that all can receive the news.
- Mr Thomas Hyeono Kang (Igreja Evangélica de Confissão Luterana no Brasil) heard many times that information does not reach people, particularly to grassroots. This is important for the communications committee to focus on. It will be helpful to receive an update perhaps from staff about what is being done. There have been improvements, but would like to hear more.
- Rev. Everdith Landrau (Presbyterian Church [USA]) shared that she wants to encourage the use of social media to continue to connect young adults, and specifically as young as 13 year olds. It can be difficult to learn new media such as Twitter and Pinterest, but it is through social media that young people communicate. We need to be more proactive and particularly to the older generation to use all kinds of social media so that we together can have a positive voice, impact, and engagement.

Dr Tveit responded and noted that there are two issues he would like to raise. One, in the programme work, there is no programme and project work that is not connected to and not involving member churches. This involves communication with and through member churches. The major thrust of media is through national media. At the same time, however, we should use the dynamic of being part of an international body, and also raise the interest of the international media. We have tried to have regional staff cover what is going on in the regions and at the national level of work. Secondly, our intention is to use the next five years to be more active in social media. There is no way of doing this without making the connection between traditional and social media.

12.2 Report of the Communications Committee – Narrative

Ms Weibye presented the report, and shared that she was thrilled to present the first report of the newly formed communications committee. She shared that she has found it an honour to work this week such an enthusiastic group of people. The passion for communications in every member of the committee had inspired interesting discussion about the ethos of a communications strategy for the coming years. There was

no shortage of innovative suggestions and ideas for effectively communicating the work of the WCC and within the WCC.

As a committee, they thought it most important to set in place a framework of communications that would enable the committee, the staff and all involved in the work of the WCC to determine the best methods for their own particular area of work. Effective, transparent communication should run through the whole fellowship of the WCC, its programmes, its policy, its leadership and its public engagement. Central committee should endorse and engage with these principles. As a Christian council, it is important for a theological underpinning to our communications principles, and this is set out at the beginning of our report.

The report is structured around the committee's mandate contained in section 10, referring to item 8 a-e of the Constitution and Rules (p.19). She noted that we are a community of communicators and as such one of the most vital links in communicating the work of the WCC to our contexts, and our contexts to the WCC.

The communications report followed.

Based on our faith that the incarnation of the Word of God was, as such, an act of communication which communicated the divine to the human, and was transmitted to the world through communicative mission (*kerygma*), we strongly believe in the importance of appropriate communication to engage with our Christian testimony within the ecumenical body and towards the world. There is no community without relationships, and no relationships without communication.

The communications committee has considered its mandate and seeks to respond in the following manner:

A. Making recommendations toward the long-term strategic goals of communicating the World Council of Churches, giving direction on what themes and story lines best serve the Council and its member churches and what should be the thematic focus of communications;

WCC-related communications should:

1. strengthen the fellowship of churches;
2. be in partnership with member churches and ecumenical partners
3. inspire people to act and to engage in the pilgrimage of justice and peace;
4. be innovative and maximise the use of new technologies and media to build community and strengthen relationships;
5. emphasise the method of story-telling and how this sharing illuminates what it means to be part of the pilgrimage of justice and peace;
6. seek mutuality in its internal and external communication within the WCC and the fellowship, avoiding a "top-down" approach and instead listening to and sharing the grassroots voices when setting WCC priorities;
7. create images of empowerment that reflect justice and peace;
8. contribute to building and shaping a community that enhances participation, freedom, accountability and cultural diversity;
9. reflect communications practices that include considerations of status, gender, age and identity in line with the universal right to communication;
10. contribute to the crucial visible role of building peace and security;
11. enhance human dignity;
12. aid in the finance and development work of the WCC;
13. seize every opportunity to maximise the use of church and public media in local and national settings to share the work of the WCC and its member churches, and to use the language and the narrative that attract such coverage.

B. Exploring how programmes, the general secretariat, central committee and executive committee all contribute to the work of communicating the Council and what goals and plans should be set;

An overall WCC communication strategy should be developed that involves WCC governing bodies, advisory bodies and other groups directly involved in WCC work, e.g. general secretariat, central committee and executive committee, etc. Therefore they should:

1. design their own particular communications plan that enhances transparency and adheres to the aforementioned principles; for example, supporting a possible letter to member churches about the communication recommendations and inviting responses on how communications can be mutually shared;
2. include opportunities for communications training of these bodies;
3. identify and address current barriers to communication and to ensure smooth and well-functioning communication attempting to strike the right balance between nice-to-know and need-to-know;
4. develop communication between staff and departments of WCC with a focus to ensure exchange and coordination, and to make strategic communication an inherent part of all areas of WCC work.

C. Exploring how member churches contribute to communicating the Council

The exploration of contributions of member churches should include:

1. collaboration with the communications strategies, departments and other resources of member churches relative to the aforementioned principals of the mandate in section A and B;
2. consideration of communication partnerships with specialised ministries and partners engaged in their work.

D. Include strategic collaboration with other communications agencies, such as the World Association for Christian Communication and regional networks, particularly in communications for justice and peace throughout the worldwide ecumenical movement in society;

1. Member church communication departments should be primary partners with the WCC, furthermore collaboration with other communication agencies should be an integral part of the WCC communications.

E. Assisting the central committee to consider, approve, and evaluate the general direction of the Council's communication strategic plan;

Please see section B. Furthermore, the central committee should:
1. see itself as a community of communicators of the work of the fellowship;
2. contribute to the consideration of innovative communications efforts that can expand the audience of church-related actors made aware of these initiatives along with attention to language that reaches out beyond the faith community.

12.3 Action on the Report of the Communications Committee

Ms Miriam Jane Weibye read the recommendation. Comments were invited by the central committee and the principles and guidelines were amended in line with the proposals made by central committee members.

Recommendation

The communications committee recommends that the central committee *receive* these principles and guidelines as a framework for the WCC communications work.

This was approved by consensus.

13. FINANCE COMMITTEE

13.1 Matters Referred to the Finance Committee

Rev. Dr Olav Fykse Tveit shared the documents that will be referred to the Finance Policy Committee since in his report he already traced the portrait of our financial situation, including the challenges that the opportunities that are ahead of us. He noted the following:

1. The finance policy committee has responsibility for recommending policies related to income development, general reserves and investments, as well as long-term financial goals.

2. He shared that central committee members would have access to documents (GEN FIN 02, 03 and 04) which present the general reserves policy and investment policy statement, as well as the income development strategy for 2014-2017. The approach to income development opportunities has been developed in consultation with many of the committee members, incorporating guidance from the assembly, as well as the first executive committee, and it includes targets and milestones. The finance policy committee will consider these policies, and present recommendations to central committee.

3. He added that the finance policy committee will review the draft terms of reference for the fund-raising advisory group, which will aim to draw on the relevant expertise which the committee members offer, or can be shared within the churches.

4. It was noted that the finance policy committee will also discuss strategic financial objectives for the period 2014-2017, which complement the strategic plan. The aim is to provide general direction, while the executive committee will necessarily have the task of decision-making, in the light of progress with the four-year objectives. Following review by the finance policy committee, recommendations concerning the financial objectives will be brought for consideration of the central committee.

5. Finally, the assembly finance committee required that the central committee receive a report on compliance with the assembly subsidy policy. The report concerned will be presented to the finance policy committee, together with a discussion paper on basic principles for the subsidy policy for governing, consultative and advisory bodies (GEN FIN 05). While the approval of a subsidy policy for this period falls within the responsibility of executive committee, the guiding principles of the policy should be agreed. If there are particular recommendations in this respect, these should be shared with members of the finance policy committee.

13.2 First presentation on the Finance Committee

Dr Agnes Abuom moderated a hearing session.

H.E. Archbishop Dr Vicken Aykazian (Armenian Apostolic Church [Mother See of Holy Etchmiadzin]) presented an update on finance. He noted that finance is not just about money, and we also need to be able to tell others about how lives have been touched by finance. Through stories, we can invite members to contribute more. It was noted that the current financial state of the WCC is a cause for concern. The committee has worked on the period 2014-2017.

The total programme income was 21.7 million Swiss Francs, with an approved 2014 budget of 20.7 million Swiss Francs. The funding request for 2015 was 20.1 million Swiss Francs, the anticipated programme income. He noted that for the next year, we may be working with 1.6 million Swiss Francs less than during the assembly year. We want to achieve realistic numbers and the committee points to the need of focusing on work that is relevant to the churches. It was noted that if projects are going to be presented to donors, impact needs to be communicated and communicated innovatively.

The committee wants to remain at a strategic level, discussing income strategy and long-term financial goals. There are causes for concern. As they look at the financial strategies, they want to ensure that there is a plan and strategy for each of the issues, and to ensure that there is a plan and strategy for the four years ahead.

The committee talked about the building development project, and envisioned a five-year period. Now that they are in the second year of the project, it is clear that there will be a delay. The WCC holds general reserves and can go for a longer period if needed. The WCC will ensure that close contact is maintained with the Geneva authorities to reduce the risk of delay.

There were no questions raised.

The general secretary shared that there is a challenge of how to increase income. He noted that there is a question about how churches will increase contributions over the next years. A campaign on how to increase church contributions has been started and responses have already been received. Some member churches have considered this and will increase contributions over the next few years. One of those includes EKD, which is one of the largest contributors among the member churches.

13.3 Report of the Finance Policy Committee – Narrative

H.E. Archbishop Dr Vicken Aykazian presented the report of the finance policy committee. The finance policy committee approached its work in a spirit of service, seeking ways in which a dynamic co-operation might be nurtured among the membership, in order to increase resources for the achievement of the WCC's mission. In recommending financial policies, the committee has aimed to ensure that the principles bear witness to our values of stewardship, accountability and economy of life, so that the policies may help us live out the pilgrimage of justice and peace.

13.3.1 Income development strategy 2014 to 2017

The committee heard a presentation on the income development strategy for 2014-2017 as set out in GEN FIN 04 *Opportunities for Income Development.* The strategy identifies four main areas of focus: strengthening financial stewardship by member churches; building on strong relationships with specialised ministries; developing new income sources; and strengthening fund-raising support for the Ecumenical Institute. The committee welcomed the fact that the strategy emphasises one basic principle: "…the Council is 'owned' by the churches, and the churches express their ownership in a shared responsibility for the Council's existence and future, also in terms of its financial sustainability."

Recommendations from assembly finance committee and finance sub-committee of executive committee concerning the requirement to include milestones for programme contributions' development and to include reference to the five strategic objectives had been included. The target for programme contributions is set at a steady CHF 16 million from 2015 to 2017. Maintaining contributions at the same level will require considerable fund-raising efforts. As an illustration, short-term projects funded under restricted funding agreements will reach their conclusion during the period, and new funding initiatives will be required to

replace them. The target for membership contributions, on the other hand, includes a cumulative increase of 2% per year, from CHF 3.9 million budgeted for 2014, to CHF 4.2 million in 2017.

While a target of stability in programme contributions, and relatively small increases in membership contributions might not seem together to represent real income development, attaining the target would in fact mean an increase of CHF 1.6 million in contributions, or over 8%, compared with the "realistic" target for 2017 defined by the assembly finance committee[1]. The committee concurred with the target set, and affirmed that all central committee members should develop a sense of ownership of this strategy, working together within the churches and with WCC programme executives and other staff towards this result.

The finance policy committee discussed ways of encouraging engagement with the strategy and raised the following observations:

- Within the regions, central committee members should initiate exchanges, thereby strengthening the fellowship, and through this solidarity create opportunities to work together on relevant themes, including fund-raising;

- In some churches, there may be opportunities to organise a congregational collection in favour of the work of the WCC, particularly in relation to the pilgrimage of justice and peace; and

- Many central committee members could contribute to fund-raising efforts for ecumenical formation at the Ecumenical Institute, including discussing the possibility of legacies or personal gifts, to benefit young people in their engagement in ecumenism.

13.3.2 Implementation of the New Membership Contributions Plan

The new membership contributions plan, as described in the GEN FIN 04 *Opportunities for Income Development*, was launched after executive committee, February 2014. Member churches have received the campaign cards including a request to increase the membership contribution. There have already been some encouraging responses.

Some members of the committee commented that it may not be realistic to expect that there be an increase in contributions each year during the four-year period. If membership contributions are to be increased steadily, then we, as members, will need to learn to articulate more clearly the benefit of membership in the WCC. In addition, central committee members will have to take responsibility, not only in their own church but also in their region, for ensuring that contributions are made, and for following up on a face-to-face basis to discuss the importance of contributing to the WCC.

13.3.3 Fund-raising Advisory Group

From 2006 to 2013 a fund-raising advisory group had supported the work of the WCC and had produced proposals concerning, for example, the membership contribution plan. To support the new strategy, the finance sub-committee had recommended that terms of reference be developed for a new fund-raising advisory group, to include specialists among the member churches, specialised ministries and other professional experts.

The finance policy committee reviewed the draft terms of reference and strongly supported the initiative. It was emphasised that members should have at least one of two qualities, being an expert fund-raiser, or benefiting from a wide network of contacts. The involvement of youth should be encouraged. The committee

[1] FC01 Report of the assembly finance committee, 10th Assembly, Busan, Korea; point 2 *Four –year financial plan*

considered that the fund-raising group might also be able to draw on the experience of prominent ecumenists who might help the WCC in a fund-raising initiative.

The committee encourages any central committee member who has recommendations concerning possible members to make the names known to a member of executive committee.

13.3.4 General Reserves Policy

The committee reviewed the document GEN FIN 02, *General Reserves Policy*. It was confirmed that the target of 50% of staff costs as a level of general reserves had originally been set with reference to possible maximum contractual obligations, at a time when staff contracts regularly included such a notice period. In the current context, the target, at a level of CHF 7.2 million, could also be expressed as the ability to function for four months without contributions income.

At 31 December 2013, the general reserves totalled CHF 6.1 million, being CHF 1.1 million below target. In February 2014, the finance sub-committee reviewed the financial framework which could result in attaining the target of CHF 7.2 million by 2016.

13.3.5 Investment Policy

The committee reviewed GEN FIN 03 *Statement of Investment Objectives and Policy* covering the ethical investment guidelines, the investment objectives and the requirement to monitor investment performance.

The requirement that the general reserves be invested with the objective of capital preservation was discussed and confirmed.

The committee discussed the ethical investment criteria, and considered that the list of sectors in which the WCC does not invest should be extended to include fossil fuels.

In the third paragraph of 2 (c), *General reserves*, line 3, the term “governing bodies” should be amended to “executive committee” to harmonise with the *General Reserves Policy* above. After correction, the sentence concerned will state: “There is a segment, estimated at 70% of the reserves, which should be accessible if necessary within a short timeframe for any purpose authorised by the executive committee.”

13.3.6 Financial Strategy 2014 to 2017

The financial strategy sets out how the WCC aims to remain a sustainable organisation. It identifies actions to be taken or milestones to be reached within the four-year period. *The financial strategy 2014 to 2017* is included as an appendix to this report.

The committee clarified the purpose of the financial strategy. The document presents the WCC’s assessment of its financial and operating targets, and sets a map against which executive committee and leadership will track progress during this cycle of work. The committee considered that the financial strategy in itself demonstrates our Christian witness to principles of stewardship and economy of life.

It was noted that there is a range of financial and operational objectives and that the Council requires staff with business acumen, experience and financial training to protect its interests and to maintain the self-generated income streams at both the Ecumenical Centre and at Bossey.

There was a discussion concerning the investment made in the conference facilities at Bossey, which have returned deficit results in the first two years of operation, 2012 and 2013. A deficit budget has been approved at CHF 200,000 for 2014, while the strategic plan envisages a break-even result in 2015. It was reported that following the initiatives of the business and sales manager, recruited in May 2013, total sales for the year to date were almost 20% higher than for the same period last year. The winter months, however, present a risk with regard to meeting the budgeted result, unless a new approach to activities can be adopted for that period.

It was recognised that the building development project would be of major importance to the WCC's financial sustainability, and it was questioned whether it was reasonable that results were not expected until 2017, or perhaps even later, when the project had been launched in 2012. It was explained that the timeline for the project as set out in the appendix to GEN 03 Report of the General Secretary remained as it had been defined in 2012. At that date, 2017 had been envisaged as the first possible date for a commercial transaction. The risk of delay is related to approval of plans by local authorities. The committee observed that the WCC should continue to maintain close contacts at high levels in the Canton's administration to mitigate the risk.

13.3.7 Review of actions taken on recommendations from the assembly finance committee and the finance sub–committee of executive committee

With reference to the mandate of the committee, it was confirmed that the finance sub-committee's report did not raise any significant issues concerning financial reporting and internal controls or regarding compliance with Swiss laws and regulations.

The assembly finance committee had recommended that central committee "approve a categorisation of the WCC's focused work, identifying elements which are indispensable, those which are considered important, and those which are desirable, to be applied as reference points for the development of budgets". The WCC Strategic Plan 2014-2017 (GEN 11) refers to "a limited number of mid-term projects in the programmatic areas, informed by the transversal issues". It includes ecumenical initiatives (such as EHAIA, EAPPI) and certain special projects of a short-term nature.

The committee considered that in addition to the terms "indispensable, important and desirable", consideration should be given when according priority, as to whether the work could be accomplished only by the WCC; or whether certain member churches or other organisations could undertake the work.

The committee noted that "an integrated strategy for the Château de Bossey" recommended by both the assembly finance committee and executive committee, had not yet been prepared. The WCC Strategic Plan 2014-2017 included the programmatic priorities for ecumenical formation for the four-year period, while financial objectives for the guest house and conference centre were included in the financial strategy.

13.3.8 Report on compliance with the assembly subsidy policy

The committee reviewed a report on compliance with the assembly subsidy policy, as had been required by the assembly finance committee. At the assembly 441 delegates (or 67% of delegates attending) received a subsidy in accordance with the policy, covering both or either of the travel and board and lodging costs. The total cost of subsidies was CHF 1.4 million.

Within this number, 17 subsidies were granted following approval by the general secretary, although there was not eligibility in accordance with the policy. The cost of the exceptions to policy was CHF 54,000.

The finance policy committee received the report.

13.2.9 Basic principles for the comprehensive subsidy policy

With reference to the document GEN FIN 05 *Subsidy Policy*, the committee reviewed the basic principles which are to be considered in the preparation of the comprehensive subsidy policy.

The committee shared the following observations:

- The purpose of the policy is to ensure the participation of the widest representation of the WCC members in its meetings of governance, and advisory and consultative bodies;
- Reimbursement of travel costs should be seen as an investment in the ecumenical formation of WCC members;
- The principles should make reference to values of solidarity and sharing, and should be attentive to dignity;
- The word "subsidy" should be replaced with the word "reimbursement" wherever possible;
- The committee reviewed a letter from one of the member churches raising a recommendation on the basic principles for the policy, in particular with regard to the costs of very long distance travel.

The committee considered that there was insufficient time available to debate the issues and reach consensus on the principles. Four finance policy committee members volunteered to work with staff in refining the basic principles for the comprehensive policy for reimbursement of travel costs. The group agreed to communicate electronically and would conclude by the end of September, sharing the outcome with all finance policy committee members.

13.3.10 WCC Financial Strategy 2014 - 2017

Definition of financial strategy
This financial strategy 2014-2017 accompanies the WCC Strategic Plan 2014-2017, setting out how the WCC aims to remain a sustainable organisation now and in the longer-term. The strategy identifies objectives, with actions to be taken or milestones to be reached within the four-year period. In both defining and following its financial strategy, the WCC affirms its values of stewardship and economy of life.

Sustainable organisation
The condition of "sustainability" might be defined for an organisation as its capacity to continue fulfilling its strategic objectives, benefiting from both strategic vision, and a financial and organisational infrastructure to support the achievement of its mission. For the WCC, the conditions for sustainability include:
- member churches are committed and are both planning and participating in the project work;
- effective and innovative communication and reporting is shared, illustrating the impact of project work, so that funds can be raised effectively;
- competent staff are attracted, managed and retained;
- there is adequate administrative and financial infrastructure.

The organisational sustainability of the WCC depends principally on the member churches. WCC is an association of churches, existing for its members, through their involvement and commitment, including their financial commitment and that of the church-related agencies.

Strategic financial and operational objectives

1. New membership contributions plan

To increase resources from the new membership contributions plan, launched in 2014, at a rate of 2% to 5% per year, with reference to 2012's contribution level.

Outcome indicators for the period 2014-2017

- The level of membership contributions attained in 2015 will be higher than the level of CHF 4 million achieved in 2013. The target for 2017 is CHF 4.2 million.
- An increased number of churches will contribute each year from 2014 to 2017, attaining 85% in 2017.

2. Planning for financial sustainability with scenarios 2014-2017: contributions income

To exceed the programme income levels determined "realistic" by the assembly finance committee, for the period 2014 to 2017 (see annexe attached), attaining more than CHF 15 million in programme contributions in 2017.

Outcome indicators for the period 2014 -2017

- In 2016, programme contributions have exceeded the scenario target, and projections suggest that the scenario target will be exceeded again in 2017.
- Milestones indicated in the income development strategy are met.

3. Planning for financial sustainability with scenarios 2014-2017: financial controls

To maintain financial controls and timely reporting, providing information for decision-making so that leadership may adapt plans within financial capacities.

Outcome indicators for the period 2014 -2017

- Annual budgets are approved in a timely manner, before the start of the financial year.
- Quarterly reports monitoring financial results compared to budget are reviewed by the staff leadership group, and shared with the leadership of the finance sub-committee.
- Progress with strategic financial plan monitored at finance sub-committee, with recommendations as necessary.
- In 2016 (or earlier, should conditions arise) should projections suggest that total programme income might fall below CHF 19 million in 2017, executive committee reviews any required special plans for sustainability, as presented by the general secretary.

4. Bossey guest house and conference centre

To improve financial results progressively, in accordance with the profile set by the assembly finance committee, reaching a deficit of CHF 200,000 in 2014, a breakeven result in 2015, and a small profit in favour of the Ecumenical Institute in 2016 and 2017.

Outcome indicators for the period 2014 -2017

- Financial targets are reached, and a positive cash flow generated in 2015, a net profit then being budgeted for 2016 with a reasonable level of confidence in 2015.
- Further advice is obtained from a hotel management consultant in autumn 2014, should it be forecast that the deficit could exceed budget by more than CHF 100,000.

If a breakeven result cannot be forecast for 2015 in autumn 2015, then executive committee will at its meeting in that season consider an action plan to be presented by the general secretary.

5. Assembly fund

To determine in 2015 the level of assembly fund required by December 2017, and to communicate with member churches accordingly, and set the plan for any distributions required from membership income, or from general reserves to the assembly fund.

Outcome indicators for the period 2014 -2017

- An 11th Assembly financing plan is reviewed by the finance sub-committee in 2015.
- Measures are implemented from 2015 onwards, in order to reach a preliminary target by December 2017.

6. Capital expenditure plan

To maintain buildings for safety and security as a priority, and with regard to services due to tenants and sister organisations in the Ecumenical Centre; and to maintain the Bossey estate with capital expenditure limits set with reference to the capacity to improve financial results.

Outcome indicators for the period 2014 -2017

- Overall annual capital expenditures kept relatively low, at CHF 0.5 million for example, given the forthcoming building development project, and the direct cash outlay from reserves implied for Bossey, should a deficit of over CHF 0.2 million be incurred in 2014 or 2015.
- Annual capital expenditure limit set in a timely manner, in advance of the year concerned, by executive committee.
- Reports are made to the finance sub-committee of capital expenditure compared to the budget limit.

7. Cost efficiencies and cost-effectiveness

To identify and implement further cost efficiencies or income opportunities in the delivery of infrastructure services, including cost of fund-raising, facility management (house services), human resources, finance and IT services, as well as PMER.

Outcome indicators for the period 2014 -2017

- Net reduction in infrastructure charges to programmatic areas, with the aim of ensuring the charge does not exceed 17% of total programme income, while reaching the medium-term target of 15% by 2017.

8. General reserves

To attain the general reserves target by December 2017, as a measure of WCC's ability to withstand any unexpected financial challenge, including the possibility, for example, of a transfer required to the fund for the building development project of CHF 0.5 million for 2017 to 2018, and the risk of having to cover a loan reimbursement of CHF 0.5 million in 2017.

Outcome indicators for the period 2014-2017

- Validation or revision of the general reserves policy by the finance policy committee and central committee in 2014.
- Plans presented at each finance sub-committee indicating progress towards the target, and strategy for attaining the target with reference to scenarios, capital expenditure, loan reimbursements and other variables.

Objectives 9 to 11 concern the building development project:

9. Approval of the Area Development Plan

To submit the Area Development Plan (ADP), defining the urban plan for the site, with the volumes and designation of each building, together with impact studies on traffic, the environment, together with the energy plan, to the authorities by mid-July 2014, and to be approved by January 2016, two years after the first meetings with the department of town planning concerning the project. This will complete phase two of the building development project.

Outcome indicators for the period 2014-2017

- Approval of the Area Development Plan is obtained from the authorities within the initial time-frame, or close to it, in early 2016

Emerging risks or challenges

- The Area Development Plan approval for the neighbouring plot, planned for the Global Fund, has been delayed because of local residents' concern over the impact of traffic (submission of the Area Development Plan to the authorities on 11 July 2011; final approval by the "Conseil d'État" on 24 July 2013; however under administrative court proceedings from that date, with judgment expected by the end of 2014; if an appeal is then lodged in the federal court, there could be risk of further delay by one year). Timeline for approval has extended from two years from submission, to three years, six months, or even to four years and six months.

  See objective 11 concerning the management approach to this potential risk.

10. Preparation of building permits and approach to commercialization of the project

Phase three of the project concerns both the preparation of building permits, and the approach to commercialization of the project. By November 2016, the objective is to define the financial objectives of each building, in preparation for the investor selection process, to be launched in December 2016.

Outcome indicators for the period 2014-2017

- A list of at least five prospective investors is identified in 2016
- In late autumn 2016, the definition of the overall financial objectives for each building (criteria for calculation as defined in the development contract) demonstrate that WCC's overall objectives for the project can be met
- The investor process is launched according to schedule, in order that a first commercial transaction can take place in 2017
- By 2017, either first commercial transaction is ready, or financing is obtained to ensure continuity through 2017-2018 for the loan with assurance that additional costs will be covered by the proceeds of the development project.

11. Action plan for period April 2017 to April 2018, should first commercial transaction be delayed

To develop an action plan, should there be delay in approval of the ADP and in the anticipated sales transactions, ensuring that related loan interest (estimated at CHF 0.3 million per annum), covered until March 2017, can be met after that date and until the sale, together with any required loan reimbursement.

Outcome indicators for the period 2014-2017

- A risk assessment and action plan will be documented by end of 2014, to include steps of continued communication with Geneva authorities on the imperative for WCC's sustainability that the timeline for approvals be met; and identification of financing alternatives to loan terms offered after 31 March 2017 by the current bank for CHF 24 million;
- In its first meeting in 2015, executive committee considers the strategy proposed by the general secretary based on the risk assessment and action plan, determining the preferred approach.

Objectives 12 to 15 concern the application of new information technologies:

12. Relations with member churches and ecumenical partners

To improve the systems used to support relations with member churches and other ecumenical partners, by first streamlining system contact data and profiles; and then in a second phase, using the system to gather data on meetings, shared work, and facilitating monitoring and follow-up; and by leading finally in a third phase to a platform for participative project work.

Outcome indicators for the period 2014-2017:

- In 2015, the member church database is used purposefully in tracking increased involvement of member churches in joint work on unity and mission, public witness and diakonia, and ecumenical formation.
- In 2015, project executives and support staff in all programmatic areas are trained in active use of the system, and staff in each programmatic area and transversal priority both consult data and contribute material.
- By 2017, the system has become the basis for a shared platform, consulted directly by member churches and ecumenical partners involved in project work.

13. New technologies to support programmatic work

To support associate general secretaries in the increased use of new methodologies including webinars and the use of video-conferencing; and to implement increasingly effective use of social media for project executives' work in communication.

Outcome indicators for the period 2014-2017:

- Each year, webinars are organised, and by 2017, the Ecumenical Institute has built a small library of webinar videos and related materials, and at least one other project area each year has organised a webinar.
- The number of participative interactions on WCC-branded social media accounts, whether blogs, Facebook pages or Twitter accounts, is increased steadily each year.

14. Develop the use of intranet document-management tools in administrative workflows

To improve efficiency in management of procurement, particularly travel, together with a useful on-line approval process; and in the management of the sales invoice process for rentals and other services, through the use of SharePoint workflows and document organisation.

Outcome indicators for the period 2014-2017:

- Net reduction in infrastructure charges to programmatic areas, with the aim of ensuring the charge does not exceed 17% of total programme income, while reaching the medium-term target of 15% by 2017.

15. Ensure cost-effective IT services

To verify that IT services remain cost-effective by comparing the service cost per workstation with benchmark pricing for external service-providers in early 2015, and to take actions if proven necessary.

Outcome indicators for the period 2014-2017:

- Net reduction in infrastructure charges to programmatic areas, with the aim of ensuring the charge does not exceed 17% of total programme income, while reaching the medium-term target of 15% by 2017.

Objectives 16 and 17 concern aspects of Human Resources management

16. Revise and reissue staff regulations

To reflect implementation of executive committee's policy on the period of contract and renewal of contract for executives, to support a more flexible staffing strategy, and to ensure compliance with Swiss laws and regulations, revise and reissue the staff regulations; and develop a general policy regarding personnel not based in Geneva.

Outcome indicators for the period 2014-2017:

- Consultation among WCC leadership, working groups and with staff representative group completed in 2014; and
- Staff regulations and general staff policy issued in 2014, effective from 2015.

17. Benchmarking of staff remuneration

To ensure fairness in remuneration, conduct a benchmarking study, with reference to the local market, the NGO market, and with attention to the available overall budget for staff costs, identifying for action any cases of inequality which may have occurred for any reason, including any related to differences in remuneration of men and women, for the same function.

Outcome indicators for the period 2014-2017:

- The general secretary and staff leadership group review the results of the study in 2014; and
- Working within the available budget, corrective actions are determined and implemented in January 2015;
- In 2015, develop a new reward system based on a grading system (job evaluation scheme) that will assure equality in remuneration of men and women for the same function.

Policies supporting the strategic financial objectives

(i) General reserves policy

Set by central committee, on the recommendation of the finance policy committee, defines the general reserves, and sets the target for the period.

(ii) Principles of ethical business conduct and anti-fraud and corruption policy

Set by the general secretary, setting the tone for management practices and internal financial control.

(iii) Policy for rental of office space and facilities at the Ecumenical Centre

Set by the general secretary, sets level of office space available to staff, defining rental income potential, as well as other parameters, such as rental tariffs and cost-sharing principle for rental to sister organisations.

(iv) Policy on managing the Ecumenical Institute at Bossey

Set by the general secretary in 2010, defining principles for use of the guest house and conference centre by programmes, and maintaining the requirement that guest house and conference centre activities be balanced carefully with that of the Ecumenical Institute, academic activities being the fundamental purpose of the WCC at Bossey.

(v) Accounting policy on activity-based costing set out at note 28 to financial statements 2013

Accounting policies are approved by executive committee. The accounting policy on activity-based costing sets the principle for charging infrastructure service costs to projects. After deducting all self-generated income from rental and from services, the net infrastructure cost is charged to projects based on the number of full-time equivalent project staff within the project, in relation to the total number of project staff.

(vi) Policy for reimbursement of costs for governing body members

Set by central committee, the policy ensures the fair representation of delegates at central committee through the granting of subsidies should travel and accommodation not be able to funded in full by the member church.

(vii) Investment policy

Set by central committee, the policy sets investment objectives for assets backing the general reserves, as well as for the endowment fund, to be held in the long-term. Ethical investment guidelines are also included in the policy.

Financial scenario 2014 - 2017						
As reviewed at Assembly Finance Committee (updated for actuals 2013 and approved budget 2014)						Annexe 1 to WCC Financial Strategy 2014-2017
WCC Programme Funds Income & Expenditure						
	Actual	**Budget**				
CHF 000	**2013**	**2014**	**2015**	**2016**	**2017**	**Notes**
Opening programme fund balance	3,610	2,855	2,235	2,344	2,219	
Income						
Restricted programme contributions	16,871	16,305	15,814	15,407	15,000	CHF 15m estimated as the most realistic level by the AFC for 2017
Unrestricted income distribution to programmes	4,120	4,050	3,800	3,700	3,600	CHF 0.1m annual reduction 2016-17; no provision for assembly fund
Other income	732	333	470	470	470	CHF 0.35m ecum. formation; CHF 0.1m comm.; CHF 0.02 mission
Total programme income	21,723	20,688	20,084	19,577	19,070	
Expenditure						
Programme grants matched to income	842	958	900	900	900	Diakonia and ETE scholarships and other grants
Programme implementation costs : fixed	729	742	740	740	740	Bossey Institute; UNO; JIC; Library & archives
EAPPI, EHAIA, EWN implementation costs	2,576	2,024	2,000	2,000	2,000	
Programme implementation costs : variable	4,726	3,785	3,506	2,788	2,240	Calculated as total expenditure less all other costs
Programme staff costs : Geneva (incl. assembly)	9,844	9,286	8,904	8,904	8,904	
Programme staff costs : field staff	-	685	640	640	640	Principally, EHAIA, EAPPI and EDAN
Net infra. charge to programmes (incl. assembly)	3,761	3,427	3,285	3,230	3,146	2017: 16.5% of total prog. income
Programme expenditure (excl. special events)	22,478	20,907	19,975	19,202	18,570	
CWME conference					500	
Central committee		500		500		
Total programme expenditure	22,478	21,407	19,975	19,702	19,070	
Increase/(decrease) programme fund balance	(755)	(719)	109	(125)	-	
Transfers-in to cover programme deficits		99				
Closing programme fund balance	2,855	2,235	2,344	2,219	2,219	
Increase/(decrease) programme fund balance						
Prog. balances (excl. central committee/CWME)	(211)	(468)	(266)	-	-	
Central committee	-	-	250	(250)	250	
CWME	(63)	(113)	125	125	(250)	
Assembly (staff and infra. costs only)	(481)	(39)	-			
	(755)	(620)	109	(125)	-	
Programme staff FTEs						
Executive staff and young professionals	49.8	47.0	44.7	44.7	44.7	
Assistants	22.9	20.8	20.9	20.9	20.9	
Interns	-	1.2	4.0	4.0	4.0	
	72.7	69.0	69.6	69.6	69.6	

13.4 Action on the Report of the Finance Committee

13.4.1 Income development strategy 2014 - 2017

The finance policy committee *recommends* that central committee adopt the income development strategy for 2014-2017 as set out in the document *Opportunities for Income Development.*

This was approved by consensus.

13.4.2 Implementation of the new membership contributions plan

The finance policy committee recommends that the central committee:

(i) *encourage* all members to take up their responsibilities as defined in the new WCC Rules; and
(ii) *require* that there be an evaluation of progress with the new contributions plan at its next meeting in 2016.

This was approved by consensus.

13.4.3 Fund-raising advisory group

The recommendation was read. Central committee members offered their comments.

In the discussion which followed, Mrs Anne Glynn-Mackoul (Greek Orthodox Patriarchate of Antioch and All the East) shared that the name "ambassadors" can be used in a generic sense, but would caution against this term. It is not in the recommendation, it is in the text and using this may give the impression that a new office is being created. Bishop Swenson shared that they will find another way to say this.

H.G. Bishop Gabriel of Diavleia (Church of Greece) asked for clarification on which body would appoint the group. The moderator clarified that it will be the executive committee. The executive committee will regularly report back to the central committee, so they will receive updates.

The recommendation was re-read:

The finance policy committee recommends that central committee *require* that the terms of reference for the fund-raising advisory group be finalised and approved at executive committee, together with a proposal for nominations.

This was approved by consensus.

13.4.4 General reserves policy

The finance policy committee *recommends* that central committee approve the General Reserves Policy as set out at GEN FIN 02.

This was approved by consensus.

13.4.5 Investment policy

The finance policy committee *recommends* that central committee approve the Statement of Investment Objectives and Policy as set out at GEN FIN 03, with two amendments as noted above.

This was approved by consensus.

13.4.6 Financial strategy 2014 to 2017

The finance policy committee *recommends* that central committee approve the Financial Strategy 2014 to 2017, as attached at appendix 1 of GEN FIN 06.

This was approved by consensus.

13.4.7 Review of actions taken on recommendations from the assembly finance committee and the finance sub–committee of executive committee

The finance policy committee *recommends* that central committee *require* that

(i) the categorisation of projects be further developed to guide decision-making processes concerning budgets; and
(ii) the integrated strategy for the Château de Bossey be prepared for review by executive committee.

This was approved by consensus.

Bishop Swenson noted that when the executive committee met in February at Bossey, that there were some conversations there with the new marketing manager about finances, and the executive committee will continue to monitor budgets and finances with regards to Bossey.

13.4.8 Basic principles for the comprehensive subsidy policy

In the discussion on the subsidy policy, Mrs Glynn-Mackoul expressed concern about the finance committee of the central committee self-appointing a small group, when a finance sub-committee of the executive exists to whom this can be referred. She would like clarification on whether the finance committee could appoint a sub-group. Standing committees are committees of the central committee, and do not exist in between meetings. Her suggestion for further elaboration on the subsidy committee needs to go the executive committee.

The finance policy committee *recommends* that central committee *require* that the comprehensive policy on reimbursement of travel costs be prepared for approval by executive committee in November.

This was approved by consensus.

14. PUBLIC ISSUES COMMITTEE

14.1 Matters for the Public Issues Committee

Bishop Mary Ann Swenson moderated a hearing session. She invited Mr Peter Prove, CCIA director, to give an overview of the process. He shared that there will be two main issues coming forward. One is on a nuclear-free world, and the second will be to revise the procedures for dealing with public issues. These procedures date back to 1985 and 1989. He noted that the frequency of meetings of the central committee and context has changed since then, so a major task will be to revise those procedures for today.

Dr Audeh Quawas (Greek Orthodox Patriarchate of Jerusalem) noted that the Presbyterian Church (USA) voted to divest from three companies which violate human rights. Several other churches have taken such steps. He also proposed that the central committee issue a message of encouragement to advance a just peace in Palestine and Israel. He also took the opportunity to thank the general secretary for his pastoral message about the killing of the three Israeli teenagers. At the same time, there are many Palestinian young people who are being killed. He hoped that another letter would be sent about the killing of all young people.

Rev. Prof. Dr Renta Nishihara (Anglican Church in Japan) noted that his church adopted a statement about a nuclear-free world. He therefore requests that the central committee too adopts the statement on a nuclear-free world.

Mr Prove noted that every effort should be made to reduce the number of statements from the central committee. He would be grateful of the central committee members took this into account.

14.2 First Presentation on Public issues

Bishop Swenson moderated a hearing session. She invited Bishop Samuel Robert Azariah (Church of Pakistan) to present on the public issues. He noted that public issues committee met and established the following as their working agenda:

1. Statement on a nuclear-free zone
2. Article 9 of the Japanese constitution
3. Situation of Eritrea, and a request
4. Sri Lanka, and the recent violent issues there
5. West Papua
6. Letter from the churches in Myanmar on religious conversation
7. Crisis in Ukraine
8. Divestment in Israel Palestine, and the killing of a young person
9. Latin America: Colombia peace process, displacement of people and migration of children in Latin America, financial speculations in Argentina

These are the issues that the public issues committee will deliberate upon. Questions of clarification from the central committee were invited.

Rev. Cora Luisa Antonio Matamoros (Iglesia Morava en Nicaragua) requested the issue of the frontier and land property to be added, which will be a struggle in the future, and also indigenous people and fighting about land. Bishop Azariah encouraged her to talk to the representative from Latin America who is on the committee. It will help the committee to do its work if there is substantial information about the issues that are being raised.

Rev. Daniel Angel Favaro (Iglesia Evangélica Metodista Argentina) wanted to know more about the process because there are the questions about the Maldora and Falkland Islands. Bishop Azariah shared that once representatives from the region have been given substantial information, they can try to persuade the public issues committee to address a matter.

Prof. Dr Georges Tamer (Greek Orthodox Patriarchate of Antioch and All the East) asked if there is a statement about the situation in Syria and Iraq. If not, he suggested that this be added. Bishop Azariah noted the sensitivity and importance of what is being said. He noted that the executive committee has already done some work on this and expanded on this in February of this year. Dr Tveit shared that the central or executive committee can issue a further minute if there are new dimensions that are not addressed in former statements. Particularly the developments in Iraq over the past week could be added as a minute. It was agreed that this would be considered. H.E. Archbishop Dr Vicken Aykazian (Armenian Apostolic Church [Mother See of Holy Etchmiadzin]) reminded that the first question that will be asked after people returned is what did the WCC do about Iraq and Syria. There is not a single Christian left in one part of Syria, which used to be a main place for Christianity.

Bishop Azariah added that we need to look again at our procedures, since the frequency of the central committee meetings has changed.

14.3 Report of the Public Issues Committee – Narrative

Bishop Azariah shared that the public issues committee wanted to try to do justice to all issues raised, and to make either statements or minutes about these areas. He gave a brief review of what the committee decided.

The public issues committee began the work by reviewing the statement on a nuclear-free world. This was passed to the committee from the WCC Assembly in Busan. It has been well researched. The recommendations will be presented. The changes that needed to be made will be noted.

It was also clear that the procedures for reviewing the process of approving public statements needed to be looked at. The committee thought to present public statement on four particular issues:

- Statement on article 9 of the Japanese constitution
- Eritrea
- Syria and Iraq
- Economic measures and Christian responses to Israel and Palestine

The committee decided to give a brief summary of some of the other issues that were raised. They would not be able to address them all in detail; therefore, the committee suggested that the WCC staff be asked to identify possible strategies for each of the following issues:

- West Papua, and the right to self-determination
- Myanmar, and the proposed religious conversion law
- Sri Lanka, and the violence against religious minorities
- Ukraine
- Central America, and forced displacement, and in the context of human trafficking and exploitation.

14.3.3 Statement towards a nuclear-free world

Bishop Samuel Azariah presented the draft statement towards a nuclear free world. Rev. Dr Sarah Rogers (Church in Wales) read the report and Mr Thomas Hyeono Kang (Igreja Evangélica de Confissão Luterana no Brasil) read the recommendations. Comments, questions, and discussion about the report were invited.

General comments on the statement:

- Dr Audeh Quawas (Greek Orthodox Patriarchate of Jerusalem) noted that there is nothing that compensates for human life. He is therefore against for having compensation added here.

- Rev. Everdith Landrau (Presbyterian Church [USA]) referred to the recommendation regarding conversations on compensation. She noted that it may be important for the families to have this compensation specifically as it relates to disabilities, or post-traumatic stress disorder. While money cannot bring back lives, it might be important to note that companies should still be asked to pay or compensate something.
- Rev. Laurent Schlumberger (Église protestante unie de France) added a mark on the question of compensation, as he is a citizen of a country where the ideals of nuclear energy are everywhere. Churches in France need to be pushed to move ahead. Here there is a reference to financial compensation, and while it will not change anything if people have not lost their lives, but it will oblige the state to recognize their responsibility. Therefore, need to push the state to move, and in this case, the French state.
- Ms Myriam Weibye (Church of Scotland) shared that in many of the local churches, the discernment process on the use of nuclear power has been completed. If we are going to take this further as the WCC, we need to address this. There is general condemnation of the use of nuclear weapons.
- H.E. Metropolitan Prof. Dr Gennadios of Sassima (Ecumenical Patriarchate) would like to affirm that much has been done already by churches and it should be made clear that churches' commitment is on-going. He would also like us to avoid making a new category of churches, by talking about "green" churches.
- Bishop Dr Martin Hermann Hein (Evangelische Kirche in Deutschland) shared that there is a problem on the way that things have been put together. He is not happy about the combination of nuclear weapons and nuclear energy. We need to take into account that in France, for example, 90% of the energy produced is by nuclear means. If we want to abandon this, we need to talk about what we do support. 49% of energy in Switzerland is nuclear energy. Need to see how the prices of energy will rise, and what energy can we afford to live on. We need to think about practical policy: what would we recommend instead of the use of nuclear energy as a response that we could make?
- H.E. Archbishop Dr Vicken Aykazian (Armenian Apostolic Church [Mother See of Holy Etchmiadzin]) believes that we are talking too much about nuclear arms but not much about nuclear power for energy. He thinks that nuclear power is also a concern, since we have seen what happened in Chernobyl and more recently in Japan. Near to a nuclear facility, everything is dry and dead. Nuclear energy also affects the environment and people's health.
- Ms Kirsten Auken (Evangelical Lutheran Church in Denmark) wanted to highlight the paragraph about Jeju Island. She was part of the group that went there while at the assembly in South Korea. It was originally meant to be an island of peace, and so building a military facility there is too much. When the statement is finalized, she asked to send it to all member churches, particularly in Korea.

Bishop Petra Bosse-Huber (Evangelische Kirche in Deutschland) wanted to come back to the long list of the requested statements. She very much supported the fact that the committee should not make a statement on every issue. Ukraine, for European churches, is an extremely important and dangerous situation. It would be helpful to make a statement on Ukraine. Though it might be difficult to issue a balanced statement because of the political situation, we cannot let a war go on in the middle of Europe.

Bishop Azariah thanked everyone for their input. There were comments on compensation, and these have been noted. With regards to the Ukraine, the committee would try to say something. It may not be a full statement, but definitely there will be a comment, on this, and on all issues that were brought from the central committee.

14.3.4 Revision of procedures for public statements by central committee

Bishop Azariah presented the document GEN PUB 02 *Revision of procedures for public statements by central committee*.

Comments were received by central committee members and Dr Audeh Quawas) commented that what was presented minimizes the power of the central and the executive committee and is not in accordance with WCC Rule 12.

14.4 Action on the Report of the Public Issues Committee

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a decision session.

Bishop Azariah noted that the public issues committee worked on the statement 'Towards a Nuclear Free World' (GEN PUB 03) which had been referred back to the WCC central committee from the business meeting of the assembly in Busan. The public issues committee also reviewed the procedures for the issue of public statements by the central committee. This was deemed necessary in the light of changes to the structure and constitution of the WCC.

In addition to these, the public issues committee worked on four statements from among the proposals received from the central committee earlier. A number of the issues presented to the public issues committee could not be addressed in detail during this central committee meeting primarily because of insufficient time, or because there was insufficient information presented with the proposals, or because further consultation with WCC member churches was deemed necessary in order to ensure consistent and constructive actions to address sensitive issues.

The public issues committee has therefore received brief summaries during the course of its meeting. Regrettably these are not for action by the central committee. As substantial work was already undertaken, there was insufficient time to completely process these issues.

14.4.1 Statement towards a Nuclear-free world

Dr Rogers presented this report, and highlighted the changes to the recommendations (GEN PUB 05). The recommendations were read. The statement and its recommendations, as found in the appended public issues report, were approved by consensus.

14.4.2 Procedures for Public Statements/Minutes by Central Committee (proposed revision)

The document was again tabled for discussion.

- Dr Audeh Quawas (Greek Orthodox Patriarchate of Jerusalem) asked for the rationale behind changing the procedures. If background material for any statement should come before the central committee meeting, this can limit the power of the central committee. Bishop Azariah shared that there were two reasons for the proposed change: the constitutional amendment changing the frequency of meetings of the central committee, and the fact that the public issues committee receives requests with no substantial information. It should be noted, though, that there is still space reserved for urgent and pressing matters, as was the case with Iraq this past week. Dr Quawas responded that the changes that were implemented in the rules and constitution do not affect the procedures for public issues. He made a proposal that this be referred to the executive committee for further discussion, and then to the next meeting of the central committee for further consideration.
- Mr Tony Waworuntu (Gereja Protestan di Indonesia Bagian Barat [GPIB]) stressed the role of the public issues committee that, according to those rules, it only has the capacity for issuing public statements during the central committee meeting. In between central committee meetings, the function and role of issuing public statements will be in the hands of the CCIA and the central committee leadership.

Recommendation:
That these draft procedures be referred to the executive committee for further consideration and reflection.

This was approved by consensus.

14.4.3 Public Issues Referred to WCC Leadership and Staff

Mr Thomas Hyeono Kang noted that a number of the issues presented to the public issues committee could not be addressed in detail during this central committee meeting primarily because of insufficient time, because there was not enough information presented with the proposals, or because further consultation with WCC member churches was deemed necessary in order to ensure consistent and constructive actions to address sensitive issues.

The public issues committee has therefore received these brief summaries during the course of its meeting. Regrettably these are not for action by the central committee as although substantial work was undertaken there was insufficient time to completely process these issues. The issues were:

- Tanah Papua: right to self-determination and freedom from oppression for the people of West Papua:
- Myanmar: concern about the proposed Religious Conversion Law:
- Sri Lanka: Violence against religious minorities
- Ukraine: current conflict and political crisis
- Central America: forced displacement, migration and violation of rights of children and youth
- Latin America: human trafficking for sexual and labour exploitation

In the discussion which followed

- Mrs Anne Glynn-Mackoul (Greek Orthodox Patriarchate of Antioch and All the East) felt that in the description of some of these issues, the public issues committee had gone beyond its mandate and suggested specific activities that would need a budget, e.g. sending a solidarity delegation to West Papua. While she does not have a problem with a recommendation, perhaps the specific programme ideas should be removed from the narrative.
- H.G. Bishop Gabriel of Diavleia (Church of Greece) spoke about migration, as it is an issue for many countries around the world. Since this will be a statement for all of the WCC, why to limit it only to Latin America? In Europe, for example, migration is also a major concern. H.E. Metropolitan Prof. Dr Gennadios of Sassima noted that the issue of migration has been addressed by WCC statements in the past, but this is a specific response to churches from Latin America. Bishop Gabriel responded by asking the executive committee to consider a statement on migration which includes Europe as a priority.
- A point of order was raised by Mrs Glynn-Mackoul (Greek Orthodox Patriarchate of Antioch and All the East). The central committee can do nothing more than refer these issues to the general secretary. The committee can write a statement, a minute, or refer matters to the general secretary, but the committee cannot make specific programme recommendations. The general secretary reaffirmed that the content of all the issues had been discussed in the public issues committee, and there is a common understanding of what has been said. The public issues committee makes recommendations to the central committee and the central committee calls to action, or it refers to the general secretary. A new wording would be helpful for a second reading.
- H.E. Metropolitan Serafim Kykotis (Greek Orthodox Patriarchate of Alexandria and All Africa) shared that the responsibility of the central committee as the governing body is to urge the unity of the international community, and to stop the fighting in the Middle East, especially in Syria and South Sudan. He commended the public issues committee for their work on this issue.

In addition, some text changes were suggested by members. The revised texts (in the appended public issues report) and the recommendations were presented to the central committee.

The public issues committee therefore *recommends* that the central committee takes note of these six issues and that they are referred to the WCC leadership and staff in order to identify possible strategies and actions to address each of the issues.

This was <u>approved by consensus</u>.

14.4.4 Syriac genocide

Rev. Dr Sarah Rogers shared that in addition to these issues, the public issues committee has received material concerning the 'Syriac genocide' or 'SAYFO' in which, in 1915, over half a million Syriac-Aramaic Christians lost their lives. This issue is presented as distinct and separate from the Armenian Genocide (on which the Busan Assembly issued a minute), but relates to events which occurred in the same historical and political context. 2015 also marks the centenary of these events.

Recommendation:

The public issues committee therefore *proposes* that the executive committee consider ways in which this matter can also be reflected on, and that the churches and communities concerned are supported through prayer and solidarity.

This was approved by consensus.

14.4.5 Statement on the Re-interpretation of Article 9 of the Japanese Constitution

In the discussion on this statement some text changes were suggested and the recommendations revised. All recommendations in the statement, as found in the appended public issues report, were approved by consensus.

14.4.6 Statement on the current situation in Mosul, Iraq

In the discussion on this statement there were many suggestions for improving the text. Several of the members from the region provided additional information about the current situation.

- H.E. Metropolitan Prof. Dr Elpidophoros of Bursa (Ecumenical Patriarchate) shared that the Iraqi government has collapsed and cannot control, so the international authority needs to intervene.
- Dr Quawas shared that there were elections there and are suffering from re interventions in the region.
- H.E. Metropolitan Eustathius Matta would like to clarify to the house that there is an official authority in Bagdad, but it is controlled by the Shiites, and the Sunnis are controlled by the ISIS. The ISIS is controlled by the Sunnis are not the official government.

The next day a revised report was offered to the committee for consideration. The revised recommendations were brought back to the central committee (see appended public issues report) and were approved by consensus.

14.4.7 Statement on Economic Measures and Christian Responsibility toward Israel and Palestine

The report was read to the committee after which the discussion centred on the recommendations. Several members made suggestions to the text. Other points raised include the following:

- Bishop Petra Bosse-Huber (Evangelische Kirche in Deutschland) shared that she agrees with the general direction and the concern with Israel and Palestine. This is the direction that her home church also shares. She would like to speak as a representative of a German Protestant church and note that such papers are often presented in a historical and political context. We need to be sensitive about what is said here. She believes that such a general support of an economic boycott is perceived in the same way in Germany as it is in other parts of the world. It is not something to do with history and the past, but has to do with collective memories of churches. The boycott against Germany was the beginning of the Holocaust.

- Dr Audeh Quawas (Greek Orthodox Patriarchate of Jerusalem) offered his thanks to the committee for the report. He would like to affirm that WCC is not encouraging the boycotting of Israeli institutions but of that which is illegal. If you have illegal settlements and then place a factory there, then the factory is also illegal.

The group returned to the report for further conversation the next day. Revised recommendations (see appended public issues report) were approved by consensus.

- Rev. Canon Dr Leslie Nathaniel (Church of England) expressed his gratitude to the public issues committee since they took into consideration the suggestions resonating strongly with the Church of England. The statement as it now stands recognizes the complex relationships between churches. The out working of the statement will be different for individual churches, and this will be helpful for our on-going journey together.
- Dr Quawas congratulated the public issues committee on this effort as well as the German church and to be in line with the WCC and central committee and that we have all agreed on this issue. On the public issues committee, he noted there were unfortunately no representatives from the Middle East, and hoped that this will be looked at for the next central committee meeting.

14.4.8 Draft Statement on the state of human rights in Eritrea

The statement was read to the central committee and several suggestions for textual changes were made in the discussion which followed.

- Archbishop Emeritus Dr Anders Wejryd (Church of Sweden) shared that his church has long relations with the church in Eritrea. From their perspective, something has to be said.
- H.E. Metropolitan Prof. Dr Bishop of Damietta (Coptic Orthodox Church) noted that they have tried so many times to tell the church of Eritrea that it is not fair to dispose a patriarch without knowing the reasons for this, putting him under house arrest. He is also aging, and he is near to 80. He is carrying the prophet voice of the Catholic bishops of Eritrea, and they are in danger if they are not supported. They wrote "where is your brother?" (Gen 4:9), and spoke very clearly about injustice and the imprisoning of people without fair trials. The bishops who are living in Eritrea are now in danger after that publication, and they need support.
- Bishop Dr Chibuzo Raphael Opoko (Methodist Church Nigeria) shared that Eritrea has a government which is not a democratic one, and the patriarch has been in prison for the past 9 years. Because of the way in which they are governing, many Eritreans are fleeing the country. People have died trying to flee. People are being used in trafficking, and some of those are young people. The statements have been sent to us, and it is right for the WCC to support this document to ensure that human rights are guaranteed and that the patriarch can be freed.
- Mr Yilikal Shiferaw Messelu (Ethiopian Orthodox Tewahedo Church) noted that before coming to the central committee meeting, he visited refugee camps. Many people were from the Eritrean Orthodox Church. He noted that more than 85% of Eritrean refugees who are hosted in Ethiopia and on the border with Sudan are youth and are suffering. It is time to endorse a statement from the public issues committee.
- Rev. Dr Larry Miller (Global Christian Forum) shared that from the Global Christian Forum perspective, there are also many evangelicals and Pentecostals who are imprisoned. He noted that the Pope spoke about "ecumenism in suffering". He hopes that this might become an instrument of the WCC to promote "ecumenism in suffering", and all those who are in suffering.

Bishop Azariah doubled checked with the central committee on whether the statement should be adopted as is or whether more details from the current situation were needed. Several members voiced their opinion that the statement should be issued rather than waiting.

Recommendations:

The revised recommendations were brought back to the central committee (see appended public issues report) and were approved by consensus.

14.4.9 Issue of women and sexual slavery and comfort women

The revised recommendations were brought back to the central committee (see appended public issues report) and were approved by consensus.

15. GOVERNANCE AND NOMINATIONS COMMITTEE

15.1 Matters Referred to the Governance and Nominations Committee

Bishop Swenson chaired a hearing session and invited the general secretary to share the documents that will go to the nominations committee.

Dr Tveit noted that providing all of these documents to the central committee is a basic principle of transparency. Annotated agendas of each committee, giving the details of the work each committee will do, are made available to all members of the central committee. Nevertheless it is important that each document is formally presented in plenary and that together the committee agrees to refer it to one of the standing committees. In an attempt to be "green" and to move toward a paperless meeting, all documents have been placed on the online document sharing platform dedicated to this meeting. Hardcopies are available upon request.

He shared that the documents to be referred to the Governance and Nominations Committee were the following:

- **GEN NOM 02 Membership of Governing Bodies.** There are two cases for electing new members of the central committee (one member passed away and one resigned). There is also one case for election to the executive committee (resignation). Another task for the central committee will be to elect the new membership of the permanent committee on consensus and collaboration.

- **GEN NOM 03 Membership of Consultative Bodies**. He noted that one of the important actions of this central committee will be to elect the WCC consultative bodies. The outgoing commissions did some preliminary work, according to their by-laws, and presented their nominations. He shared that member churches have been invited to present their nominees for all these bodies. He confessed that some of the difficulties that the leadership have faced in bringing before the central committee balanced proposals have their origins in the nominations made by the member churches. He noted that most of them were short in women and youth. Despite these limitations, commissions – particularly Faith and Order and the Commission on World Mission and Evangelism – did a very careful job and bring their proposals for action.

- **GEN NOM 04 By-laws of Consultative Bodies**. He shared that the by-laws of commissions are regularly revisited, at least once in between assemblies. They are amended in order to respond to new ecclesial and ecumenical challenges and to incorporate new structural changes in the Council. Preliminary work was done by commissions themselves. There are clear proposals for amendments, but there are also proposals for referring back some matters to commissions for further work.

- **GEN NOM 5 Constitutional Matters**. He noted that there is no need for immediate action as we have just amended our Constitution at the assembly, and the central committee had amended our Rules in 2012.

However, the assembly has identified a number of issues that need clarification and further attention. Particularly our interpretation and our implementation of our constitutional provisions on representation.

- **GEN 09 Audit Committee Report.** The audit committee reports to the executive committee, but its mandate has to be approved by the central committee. There is therefore a revised mandate to be adopted by the central committee.

There were no questions for clarification.

15.2 First Presentation on Governance and Nominations

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session.

H.G. Bishop Irinej of Australia and New Zealand (Serbian Orthodox Church) noted that they have endeavoured to go through as much of the agenda as possible. He noted that four documents have been reviewed and will be presented for this body. In doing their work, they were mindful of the fact that they needed to work very carefully on balances, while still respecting the nominations of the churches who have sent in names of people that they would like represented on certain committees. They have tried to keep this before them as to live by the spirit of the law, as opposed to the letter of the law. They noted that the quotas were meant to guide us along and not to become a hindrance to the work.

He told the committee that two of the three replacements for the central committee had been approved. He shared that they do not yet have the name for the third person. Given that the person was a Primate of the church, they need to write to the church again so they can receive another name from the church itself. There was one name for the executive committee, and this approved.

Another item was the Permanent Committee on Consensus and Collaboration. There will be seven people from the Orthodox family and seven from the other church family represented in the WCC fellowship. They want to allow for about 50% of membership to be maintained, and some members need to come from the executive committee. They will need to select moderators who will be on the executive committee.

He was pleased to report that the general secretary will write an additional letter to all churches to submit the names of youth only to increase the number of positions for youth. It was noted that unless that youth are with us today, that the will not be with us in the future.

In the discussion which followed:

- Rev. Tore Johnsen (Indigenous Peoples – Advisor) noted that the indigenous peoples' interim committee has been invited to bring forward names. It is a concern that many committees are lacking indigenous people on the lists and he asked that that committee ensure that indigenous people are included on all committees.
- Ms Marianne Brekken (Church of Norway) shared that she is glad to hear about increases in the numbers of young people on the various commissions. In the first proposal, she was sad to hear that there were only 4% on the commissions. There are different reasons for this and the work of getting a higher percentage will need to continue. We need to think more about how we will be able to use the whole body of Christ, and how will we take in all perspectives. We should encourage churches to bring young people, lay, Indigenous, and people with disabilities forward.
- Rev. Everdith Landrau (Presbyterian Church [USA]) offered thanks for lifting up the young adult community. She shared that she began as a steward in 2006, and thanks to her denomination, she is continuing to journey in the ecumenical movement, and to uplift the ecumenical movement in her own local context as a local pastor. She encouraged people to think about how to work inter-generationally. She noted that many marginalized people have much to offer spiritually. It is important to work together. She asked the committee to consider the plight of young adults who are suffering from unemployment to find ways to address this.

- H.G. Bishop Zachariah Mar Nicholovos (Malankara Orthodox Syrian Church) noted that rather than keeping people forever on a committee it would be important to rotate them out and also engage youth leadership.
- Rev. Sarah Moore (United Reformed Church) asked the committee to look around and consider who is not present. She is very aware that she is able to be a member of bodies like this because she does not have children. She is also aware that some of her colleagues cannot attend because they have children, and child care is an issue. Perhaps this can be a future consideration.
- Dr Stephen Brown (Globethics.net – Advisor) drew attention to a dilemma raised in the policy reference committee. Participation of young adults is to be encouraged, including having church leadership integrated into the structure. If there is a church that only has one slot, then it has to choose between young and the head of the church.
- Ms Schulamit Kriener (Evangelische Kirche in Deutschland) noted that the committee had a historic low of 4% and was astonished after being on a pilgrimage of renewal, then how did this happen on the membership list. The general secretary came up with the proposal of the additional names by writing letters to member churches. We will still not achieve the desired percentages. We are fixing problems, rather dealing with the issues.
- Bishop Taranath Sugnanam Sagar (Methodist Church in India) raised the issue of having a person represent a church in one commission for as long as 24 years, e.g. CWME. He felt that this was too long, especially given the need to bring in younger people to the work of the ecumenical movement. Dr Quawas responded from the committee that if the nomination is not accepted by the central committee the CWME would have to be consulted for new names.

15.3 Action on the Report of the Governance and Nominations Committee

Bishop Swenson moderated a decision session.

H.G. Bishop Irinej of Australia and New Zealand noted that the committee endeavoured to complete the allocation of names and people for the various commissions and committees, and to try to achieve balances. He noted that this is not the easiest task. They have tried to get as many names as possible from our diverse families and ask the central committee to approve the names brought forward for approval. Thanks were offered to the committee members, and to the staff.

I. Membership of Governing Bodies

A. **Central Committee**

The governance and nominations committee *recommends* that the central committee:

1. ***Ask*** the general secretary to contact the Church of the Province of West Africa, asking for the nomination of a replacement for Most Rev. Dr S. Tilewa Johnson, Primate of the Church, who was elected to the central committee in Busan and passed away.
2. ***Elect*** as a member of the central committee Rev. Fr Stefan Igumnov, Russian Orthodox Church (Moscow Patriarchate), M/O, to replace Archpriest Dmitry Sizonenko, Russian Orthodox Church (Moscow Patriarchate), M/O, who resigned.
3. ***Elect*** as a member of the central committee Ms Tautai Mauke, Cook Islands Christian Church, F/L/Y to replace Ms Anna Akaroa, Cook Islands Christian Church, F/L/Y, who resigned.

All approved by consensus.

B. **Executive Committee**

The governance and nominations committee *recommends* that the central committee *elect* to the executive committee Rev. Taaroanui Maraea, Eglise Protestante Maohi M/O to replace Ms Anna Akaroa, Cook Islands Christian Church F/L/Y, who resigned.

All approved by consensus.

C. Permanent Committee on Consensus and Collaboration

In the discussion on this item, H.E. Metropolitan Serafim Kykotis (Greek Orthodox Patriarchate of Alexandria and All Africa) reiterated the constitution in which it says that one will serve for more than two terms for any committee. It is important to have this general principle.

The governance and nominations committee *recommends* that central committee *elect* the members of the Permanent committee on Consensus and Collaboration (Appendix I of GEN NOM 06).

Approved by consensus

IV. By-Laws of Consultative Bodies (GEN NOM 04)

A. Proposed amendments to the F&O by-laws

- **The governance and nominations committee *suggests*** that the second part of point 5.2 read as follows: "*In the case of the director of Faith and Order nominations will be submitted by the general secretary to executive committee after consultation with the leadership of Faith and Order and according to the memorandum of understanding."*

    - It is the understanding of the committee that the existing memorandum will be revisited in the light of the new WCC Rules on staffing matters.

- **The committee *recommends* that the proposed amendment by the Standing Commission 7.4 be accepted.**

Approved by consensus

B. Proposed revision of CCIA by-laws

- **The governance and nominations committee recommends that the central committee approve the by-laws of CCIA as proposed by the core group of the commission and slightly amended by the governance and nominations committee (Appendix II, GEN NOM 06).**

Approved by consensus

C. CWME By-laws

- **The governance and nominations committee *recommends* that the central committee *encourage* the general secretary to offer his advice on the use of the title of „director" of CWME so that in the process of revision of the CWME by-laws the most appropriate solution be found in accordance with the present WCC organizational structure.**

- **The governance and nominations committee *recommends* that the central committee *approve* the by-laws of CCIA as proposed by the core group of the commission and slightly amended by the governance and nominations committee (Appendix II).**

Approved by consensus

D. Membership in consultative bodies

- There was a discussion on changing a rule to strictly limit terms to two. Very Rev. Archimandrite Philaret (Russian Orthodox Church Moscow Patriarchate]) noted that if a church thinks that a certain person should serve longer, then it is the opinion of the church. In this case, it can be good for the council of churches. He understands that this is not very democratic, but still thinks that it is valid. In some churches, there are different rules. Perhaps it can be a recommendation, but not a strict rule. Otherwise, we might have people who are less experienced.
- H.G. Bishop Irinej (Serbian Orthodox Church) shared that we must be aware that we are not voting for a new rule at this point. We are showing consensus to initiate a process for making a new rule. There is no word-smithing or changing terminology. This is a session to hear concerns and then go from there.
- Bishop Taranath Sugnanam Sagar (Methodist Church in India) shared that in the life of the WCC, it has been noticed that some members are serving the WCC in various capacities for 3, 4, or 5 terms. Looking at this fact, this committee has brought this recommendation, so that someone can only serve for two terms, which is 16 years, and this is still a long time for people serving the WCC. This applies to all terms – commissions, moderators, and consultative bodies. This is the one recommendation that we need to approve, so that new blood can come into the WCC with fresh thinking and new ideas. If a person continues for 3, 4, or 5 terms, then we cannot experience dynamic movement. He would like to request in the list of names to indicate how many terms a particular person has served.

The governance and nominations committee *recommends* that the central committee *elaborate and adopt* a new rule so that members of consultative bodies nominated by member churches do not serve beyond two terms.

The recommendation was approved by consensus.

V. Report of the Audit Committee

The governance and nominations committee *recommends* that the central committee *approve* the term of reference of the Audit Committee as presented in GEN 09.

Approved by consensus.

VI. Membership of Consultative Bodies (GEN NOM 03)

H.G. Bishop Irinej of Australia and New Zealand informed the group that in the report there was a newly coined term, “young-ish” which applied to people ages 30 to 40. He noted that half of the members suggested are new to the consultative bodies. In response to a question, he shared that the capacities and experiences of those proposed for leadership had been taken into account. While the committee did not look at these details, they trust that this work was done by the general secretary and others involved in earlier processes.

Dr Tveit added that some commissions nominate themselves. The nominations process was already done when those names came forward to the central committee. There had been discussions about whether the names there can be supplemented; if there can be better balances, and so on. The efforts of this committee have been to address the names and improve it. For other commissions, there was more openness and flexibility. There is still a long list of member churches that do not have representation on these committee. Some of these cases are being remedied in other ways.

Rev. Dr Staccato Powell (African Methodist Episcopal Zion Church) offered thanks to the committee, and was aware that it was a difficult process to be inclusive and to adhere to the various suggestions from the member churches. However, he has been following this process since Canberra, and there are a few things that continue to repeat themselves. There are some churches that seem to be systematically excluded and there are others who get the prime positions, and even through some of the same people. He can appreciate the need to continuity and

consistency, but this can also risk fracturing the fellowship. He is plead for those churches that are systemically excluded.

On the issue of leadership for the CWME, H.G. Bishop Irinej read from the report:

"The core group of the Commission on World Mission and Evangelism proposed the membership and leadership of new commission: Bishop Dr Mar Gevarghese Coorilos, Syrian Orthodox Patriarchate of Antioch and All the East, India (M/O/OOrth), who was proposed as moderator of the commission. The governance and nominations committee did not reach consensus on bringing a recommendation for the leadership of CWME, particularly given that long years in leadership of consultative bodies was challenged as a principle."

In the discussion which followed:

- Rt Rev. Dhiloraj Ranjit Canagasabey (Church of Ceylon) felt that there should be a rule to limit terms. There is a need for new blood and new vitality. The commissions nominated their people and came here for approval. Once the central committee says no to someone, we can cause pain to that person. Rightly, it needs to go back to the commission for an alternative solution. Because we have not made mechanisms that would guide the commission rightly, we have allowed things to happen just as they have happened, and then the next meeting, we can bring in rules and regulations and guidelines; or we ask the commission to come to consensus. There is always politics, and this cannot be the mind of the WCC. If we are people working for Jesus Christ then we have to do things the Jesus way.

The moderator of the session, Bishop Mary Ann Swenson (United Methodist Church) asked the central committee to pause for a moment of prayer.

The issue of church family was stressed in the CWME and representation of the Oriental Orthodox family. The need for continuity in leadership of the commission was also highlighted. The issue of nominations from the country of India as a whole was also brought up. The moderator of the governance and nominations committee explained that because there was no consensus in the committee he had asked whether the group wanted to vote on the issue. The group did not move to voting but rather chose to bring the issue to the plenary.

- Rev. Fr Rex R. B. Reyes, Jr. (Episcopal Church in the Philippines) shared that the Philippines is only represented by one person, but he is not complaining. He submits to the will of the central committee. He has reservations about delaying the vote to the executive committee. They had the pleasure of hosting the CWME when it was there in the Philippines, and without the moderator's leadership, would not have the document "Together towards Life".
- The general secretary said that according to our procedures, there are three options: 1) we come to a consensus, 2) decide to vote, or 3) refer it back to another body to find an alternative solution.

The original proposal was shared again with the central committee but was not accepted. The process then reverted, back to the nomination that came to the commission. It was noted that there was a large number of committee members in support, but not everyone. The consensus facilitator, Rev. Gregor Henderson, explained the consensus procedure again.

After this Rev. Fr Rex R. B. Reyes, Jr. (Episcopal Church in the Philippines) moved to go into a voting session. This was seconded by Rev. Thomas De Vries (Reformed Church in America). It was agreed to move to a vote.

Recommendation:

The central committee elects Bishop Dr Mar Gevarghese Coorilos, Syrian Orthodox Patriarchate of Antioch and All the East, India (M/O/OOrth) as moderator of the Commission on World Mission and Evangelism.

This recommendation was approved by voting. Seven votes against the nomination were noted.

Bishop Swenson moved the session back into consensus procedures.

A. Leadership

The governance and nominations committee *recommends* that the central committee *elect* the leadership of the consultative bodies as recorded in GEN NOM 06.

Approved by consensus.

B. Membership

The governance and nominations committee *recommends* that the central committee *add* four young members to each of the four commissions (F&O; CWME, CCIA; EEF).

This was approved by consensus.

C. Elect the membership of consultative bodies as listed in the appended document (Appendix III of GEN NOM 06)

In submitting the membership of consultative bodies the governance and nominations committee adds the following points for consideration:

1. CWME: When adding additional young members, priority to be given to Anglican family.
2. EEF: Consider the possibility of inviting a consultant from the network of the lay academies as well as the possibility of including among the additional young members a representative of WSCF.
3. ECHOS: Take note that Ms Sara Cruz Montero, Methodist Church of Brazil, LA/F/L/Y resigned from CWME, from the position of youth advisor and consequently from ECHOS. Her replacement for ECHOS could be identified among (i) proposals already made, (ii) proposals to be made (for additional young members of commissions), (iii) proposals from the regional group of the central committee, which will then have to be confirmed with the church of the person proposed.
4. JWG with the RCC: Representatives of other member churches to be invited to the meetings depending on agendas.
5. JCG with the Pentecostals: Consider the possibility of adding one young person to the JCG with Pentecostals under the following conditions: (i) the Pentecostal partners agree with the increase; (ii) that a your person qualified to this task can be identified either among proposals already made or proposals to be made (for additional young members of commissions), and (iii) the young person comes preferably from a confessional family/region under-represented.

In the discussion that followed several questions were raised about various nominations and suggestions were made for changes to the consultative bodies. The following comments were also shared:

- Mr Thomas Hyeono Kang (Igreja Evangélica de Confissão Luterana no Brasil) felt satisfied that youth were included. He would like to highlight here, it is not that people want to subvert the established order, but instead, would like to ensure the representation of the full body of Christ. There are several reasons and different people and different generations and many different ways that people can contribute. It is vital that the ecumenical movement can include young people. There are 400 people on the Facebook group for young people, and they ask if the WCC is taking youth issues seriously.
- Rev. Dr Martin Hirzel (Schweizerischer Evangelischer Kirchenbund) shared that we need to do an in depth analysis for gender justice. This happens everywhere, except for the Orthodox churches. If we talk about gender justice, one can hardly believe that there are no women theologians in the Orthodox churches.
- In response, Prof. Dr Dimitra Koukoura (Ecumenical Patriarchate) begged the committee not to challenge the Orthodox churches on this issue. She shared that they are only 25% and each member church should be represented. Their churches have improved, but the F&O commission is very delicate and each church

appointed one theologian. They consider the body for theological reflection. She was a former member of this commission.

- Rev. Elder Leatulagi T. Faalevao (Congregational Christian Church in American Samoa) noted that there are only a few people from the Pacific region. He asked that this be reconsidered.
- H.G. Bishop Zachariah Mar Nicholovos (Malankara Orthodox Syrian Church) shared that he can understand the complexities of the nominations committee. He is also disappointed, because some churches seem to be more equal than others. The frustration is not only around not having their names there; he sees lack of transparency in the whole process.
- After several suggestions for additional members in CWME the general secretary made the decision to add one name, and this was agreed by the central committee.
- In response to a question, Bishop Irinej noted that any youth proposals will go to the executive committee.

Recommendations:

The governance and nominations committee *recommends* that

- **The central committee *add* four young members to each of the four commissions (F&O; CWME, CCIA; EEF).**
- **The membership of consultative bodies as listed in Appendix III of GEN NOM 06 be approved.**

This was approved by consensus.

VII. Constitutional Matters (GEN NOM 05)

The governance and nominations committee *recommends* that the central committee

A. ***Refer*** to the Permanent Committee on Consensus and Collaboration for further reflection the meaning of "exceptional reasons" (Rule I.3.b.iii) as relates to exceptions from the criterion of size, taking into account that the PCCC has already dealt with this matter. The PCCC should bring a proposal for action to the central committee.

B. ***Refer*** to the Permanent Committee on Consensus and Collaboration a review of the WCC Rules referring to "member churches who do not fulfil the criterion of size", taking into consideration, on the one hand, the changes of the ecclesial and ecumenical landscapes and, on the other, the amendment of the WCC Rules at the 9th assembly with regard to these member churches and their ways of participating in the life of the fellowship. The PCCC has already dealt with this matter. The PCCC should bring a proposal for action to the central committee.

C. ***Refer*** to the executive committee for reflection and policy proposal on how the ecumenical commitment of an applicant church is defined, so that WCC membership policy is not dependent on other ecumenical organizations' membership policies. The executive committee should bring a proposal for action to the central committee.

D. ***Refer*** to the executive committee a further reflection on the implementation of amended Rule VI. 8 as it relates to the "fair and adequate" representation in the composition of committees and commissions of the WCC, as well as further reflection on the implications of "target balances" for the guiding policies on representation, and further reflection on devising concrete strategies to encourage the member churches' individual and combined commitment to the issue of target balances established by the central committee in advance of the next assembly. The executive committee should bring a proposal for action to the central committee.

E. ***Take note*** of the new terminology used by the assembly and amends Rule X.5 in an appropriate moment (possibly together with other amendments that may be needed in the near future).

Approved by consensus.

16. POLICY REFERENCE COMMITTEE

16.1 Matters Referred to the Policy Reference Committee

Bishop Mary Ann Swenson opened the session on matters to be referred to the Policy Reference Committee. She invited the Most Rev. Archbishop Bernard Ntahoturi (Eglise anglicane du Burundi) to present the Report of the Permanent Committee on Consensus and Collaboration.

H.E. Metropolitan Prof. Dr Gennadios of Sassima, co-moderator of the Permanent Committee, reminded the committee that the WCC 8th assembly in Harare created a Special Commission on Orthodox Participation in the WCC. That commission completed its work and a Permanent Committee on Consensus and Collaboration (PCCC) was appointed. WCC Rule 9 includes the committee mandate. The PCCC is not only advisory to the governing bodies, but also strengthens the fellowship of churches.

Archbishop Bernard Ntahoturi presented the recommendations in the appended report, GEN 10.

Metropolitan Prof. Dr Gennadios offered gratitude and thanks to all fourteen members that composed the committee, and who worked in a spirit of fellowship with respect and commitment. The members of the outgoing committee were invited to stand. He also expressed thanks to the general secretary and the staff who worked with the committee over the past seven years. He noted that the report will go to the policy reference committee for study and to come back for action.

Dr Tveit shared that, together with the Moderator's Address and the Report of the General Secretary, the Report of the Executive Committee, and the report of the Permanent Committee on Consensus and Collaboration, the following documents will be referred to the Policy Reference Committee:

- GEN 06 Evaluating the Busan Assembly. He referred to an evaluation based on responses from participants in the assembly and discussion at the executive committee. He shared that on the one hand, the document attempts to close the book of the 10th assembly and on the other opens a new page towards the 11th assembly. Indeed the central committee will have to very tentatively approve a road map for the preparation of the next assembly.

- GEN 07 Membership matters. He noted that applications for membership are submitted for action. They were carefully prepared through team visits and were discussed at the executive committee and the permanent committee on consensus and collaboration. We do hope to enlarge our fellowship welcoming new members to our family. There are also recommendations for welcoming some ecumenical organizations as partners, in working relationships with the WCC. Finally, there is progress report on cooperation with All Africa Conference of Churches (AACC) and the Organization of African-Instituted Churches (OAIC) in dealing with our relationships with the Kimbanguist Church. After the visit to the Democratic Republic of Congo and encounter with the leadership of the Kimbanguist Church, a proposal is made for an accompanying group to be established and monitor the situation.

16.2 First Presentation on the Policy Reference Committee

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session.

Rt Rev. Dr Festus Ambe Asana (Presbyterian Church in Cameroon) reported on the work of the committee.

The general secretary was invited to offer an update on the building project. He noted that in the annex to his report there is a description of where we are in the process at the moment. There were several comments on the

environmental aspect of the project. Dr Tveit reaffirmed that it is important to have buildings that are functional but not luxurious and environmentally sound.

16.3 Policy Reference Committee – Narrative

The Policy Reference Committee (PRC) worked in accordance with the Basis of the WCC and the mandate for the PRC as articulated in the Rule X.6

2. The PRC reviewed GEN 01 Moderator's Address, GEN 03 Report of the General Secretary, GEN 02 Report of the Executive Committee, GEN 05 Pilgrimage of Justice and Peace, GEN 06 Evaluation of the 10th Assembly, GEN 07 Membership Matters, GEN 10 Report of the Permanent Committee on Consensus and Collaboration, PRC 02 Appendices to Membership Matters, and PRC 03 Supplementary Membership Report.

GEN 01 Moderator's Address

3. The PRC received with appreciation the moderator's first address to the central committee, noting in particular her use of some new and helpful ecumenical language and theological lens through which she has offered her reflections. In particular the moderator's strong and focused commentary on disturbing trends in global realities, including economic disparity, disintegration of democracy and war, was heard by the PRC as a call to Christians as individuals and to the member churches, in the "gift space" provided by our fellowship to ask the question: acknowledging these realities, what does it mean to participate as Christians in our local faith communities and as a fellowship of churches in a way that is consistent with Christian faith?

4. Recognizing the theological implications of the challenges described by the moderator, the PRC affirms the importance of the moderator's analysis and her call to transformative ecumenism. The PRC particularly affirms the importance for the churches' participation in relationship with one another to "go beyond peace-building interventions to analysis of causes of conflicts and engage in early warning training of communities as well as influencing policy at national, regional and global levels on 'no more war'"(GEN 01.22). The Moderator's Address was read also as a challenge to the Commission on Faith and Order to take up and wrestle with these issues and to provide resources to the churches that include an approach to this work with prayer, holding in primary focus the spiritual imperatives that lead us to participate in this work.

5. The PRC in particular appreciated the moderator's emphasis on the impacts of these global realities on young people and the need to reconsider the paradigm for providing meaningful roles for young people in the work of the WCC and ensuring that the voices of the churches, in particular smaller member churches and smaller Christian world communions, is not thereby compromised.

6. A word of caution was expressed about receiving into the ecumenical lexicon words that reinforce limited perspectives of historical realities, with regret that the word "balkanization" was chosen to describe the worrying situation in the Middle East. The PRC recognizes that the churches in the Middle East have unique challenges and a particular reality that calls the member churches to act in solidarity with the Christians of the region, including in their efforts to express the constructive inter-religious reality of the region and their common struggle against extremism.

GEN 03 The Report of the General Secretary

7. The PRC received with appreciation the Report of the General Secretary, with particular acknowledgment of the prayerful theological reflection provided and thanks the general secretary for his presence accompanying so many member churches as they face situations of crisis.

8. The PRC discussed the two-fold themes being explored in the post-Busan period – the call to unity and the pilgrimage of justice and peace – recognizing that in the work of the programmes that will develop, the churches will need to hold together the work for peace and justice with the efforts towards the unity of the churches in a

way that reflects and builds upon the recent work of the WCC. The PRC found in the general secretary's reference to the Faith and Order document "The Church: Towards a Common Vision" resonance with Ephesians 2:19-22.

9. The committee expressed its appreciation for the story that begins the report, which both names a wound and expresses hope, a pattern that continues through the articulation of Christian perspectives that guides the work of the general secretary in so many different settings on behalf of the WCC.

10. The PRC affirms the general secretary's sensitivity regarding the need of member churches to engage together in dealing with the most difficult issues of our time.

Gen 02 Report of the Executive Committee

11. The PRC received with appreciation the first report of the executive committee to the central committee under the new configuration described by the rules adopted by the last central committee and confirmed by the 10th Assembly. The committee was resourced in its receipt of the document by the presence of a member of the executive committee who offered interpretation of the executive committee's understanding and organization around its new tasks.

12. The PRC noted the list of "five strategic objectives" on the one hand and the three new programme areas on the other hand and would have found helpful some additional clarity on where the objectives will be addressed by the new programme areas. The PRC expressed its appreciation for the acknowledgement that the objectives are "strongly inter-related," and cannot be addressed by silos of staff responsibility, but would be helped to have some additional detail on the correlation of these objectives and programme areas with the WCC Strategic Plan 2014-2017.

13. Recognizing the possibility that some responsibilities could be overlooked by the governing bodies as the transition to this new model is engaged and in order to ensure that the proper distribution of responsibilities between the governing bodies is maintained, for example, with respect to the real estate plan and the pledge of transparency for this project, the PRC affirms the importance of providing time and space for consultation among the standing committees of the central committee to integrate certain responses to the work of the executive committee and, when indicated, to request some additional presentation to plenary sessions of the central committee.

GEN 05 An Invitation to the Pilgrimage of Justice and Peace

14. The PRC received with appreciation document GEN 05 An Invitation to the Pilgrimage of Justice and Peace (the "Invitation"), introduced by Rev. Dr Martin Robra, programme executive in the general secretariat, recognizing that it already had been reviewed and considered by various other committees of the governing bodies, and understanding that the document itself is part of the pilgrimage, so appropriately a work in progress. The invitation is both a description of this initiative of the fellowship of churches and also is an invitation to join in this process – an invitation to individuals, local parishes, churches, communities, ecumenical partners and the international community.

15. The PRC recognized that the Pilgrimage of Justice and Peace is a new name given to a process that has been underway, both in the WCC and in many other contexts, including in the churches themselves, and affirms the significance of this new focus in the hope and expectation that a new and dynamic level of collaboration might be engaged, strengthening unity of the member churches and broadening diversity among those engaged actively together. The PRC encourages the WCC to explore ways of engaging in the programme that links existing initiatives and demonstrates the particular mission of the WCC as a fellowship of churches providing links and coherence, bringing into this important work the theological and spiritual dimension of peace-making and the search for justice, as well as the churches' contributions to repentance, forgiveness and reconciliation.

GEN 06 Evaluating the Busan Assembly

16. The PRC received GEN 06 Evaluating the Busan Assembly with special appreciation expressed to the Korean Host Committee for all of their efforts to provide such a congenial and meaningful setting for the work of the assembly. Noting that there was a relatively small response rate to the evaluations submitted, the committee agreed that it will be important nonetheless to carry the lessons learned from the Busan committee forward into the planning for the 11th Assembly.

17. The PRC noted that in some contexts a response of "satisfactory" means less than "good," such that grouping these responses together as in indication of "good" might not be an accurate reflection of the evaluation. It is quite possible to respond with low marks to business sessions and also to want more time for business sessions, reflecting frustration with the time allotted in the agenda of the assembly to business sessions.

18. The PRC appreciates the record in the section on "outcomes" that reports from the ecumenical conversations have been preserved and will be available as resources for the staff and member churches in their related work.

GEN 07 Membership Matters

19. The PRC received with appreciation an introduction of GEN 07 Membership Matters by the Rev. Dr Daniel Buda, programme executive for unity, mission and ecumenical relations.

20. The committee received the report related to unions between WCC member churches. The union process between the Reformed Church of France (WCC member church) and the Evangelical Lutheran Church of France (WCC member church) is now legally completed. The name of the church is the "United Protestant Church of France". Also, the union process between the Protestant Church of Augsburg Confession in Alsace and Loraine and the Reformed Protestant Church in Alsace and Loraine is now legally completed. The name of the church is the "Union of Protestant Churches in Alsace and Loraine".

21. The committee received the report of a merger between a WCC member church and two churches that are not members of the WCC. The Mission Covenant Church of Sweden (WCC member church), the Baptist Union of Sweden (not a member of WCC) and the United Methodist Church in Sweden (WCC member church through the United Methodist Church in the USA) merged in 2011 forming the "Uniting Church in Sweden".

22. The PRC received information on the applications of three churches for WCC membership. The committee welcomed to its meeting representatives of two applicant churches, Rev. Dr Kobus Gerber from South Africa the Dutch Reformed Church (for re-admission) and Rev. Dr Alex Benson Maulana from Malawi the Church of Central Africa Presbyterian Blantyre Synod (CCAP Blantyre Synod). The committee appreciated very much the opportunity to engage the representatives in discussion relevant to their applications and was especially moved to be witness to the historic reapplication of the Dutch Reformed Church, and to hear the story of its long journey back to the ecumenical movement.[*] Committee rapporteur Bishop Dr Isaac Mar Philoxenos, who accompanied the visit of staff to applicant Council of Baptist Churches in Northeast India (CBCNEI), provided background on the visit of the WCC to this applicant church.

23. The PRC discussed the applications of three organizations to formalize working relationships with the WCC as a specialized ministry (Rule XVI) or as an international ecumenical organization (Rule XVII).

[*]* The Dutch Reformed Church in South Africa was one of the founding members of the WCC, but by self-admission lost their way by attempting to offer a theological justification for apartheid. The church member described the experience of radical conversion experienced by the church and its members by the grace of God, having been confronted by loving fellow member churches who maintained all contacts, support and challenges. The church has witnessed assassinations and schism along this difficult way toward integration. The decision to apply to re-join the fellowship was taken by consensus not only to receive, but also to give back, to carry the torch of witness to the message that injustice of a system like apartheid should never, never happen again. The church as a church and its members as individuals have rejected the whole notion of a theological justification of apartheid, and over and again formally and informally, and here again, have expressed their repentance for their actions during apartheid and have asked for forgiveness.

GEN 10 Report of the Permanent Committee on Consensus and Collaboration

24. The PRC received with appreciation for its work over the past eight years the Report of the Permanent Committee on Consensus and Collaboration. The committee was advised that an error appeared in the report at paragraph 4, namely that PCCC member Rev. Graham Gerald McGeoch was congratulated on his election as deputy moderator of Churches Together in Britain and Ireland (correcting both the office to which he was elected and the name of the electing body).

16.4 Action on the Report of the Policy Reference Committee

Bishop Swenson moderated a decision session.

Rt Rev. Dr Festus Ambe Asana shared the results of the work.

GEN 01 Moderator's Address

The PRC recommends that the central committee

a. **receive with appreciation the Moderator's Address, encouraging the churches to engage together in the discernment of the theological and spiritual dimensions of the churches responses to the challenges raised in GEN 01;**
b. **develop a policy to strengthen the capacity of churches for the prevention of conflicts at the national, regional and global levels;**
c. **pay special attention to creating more adequate opportunities for the small churches and small Christian world communions to be represented in the various bodies of the WCC;**
d. **take seriously the moderator's desire to increase youth involvement in the WCC bodies by re-thinking the existing policies and mechanisms in order to fulfil the goal of achieving targets.**

This was approved by consensus.

GEN 03 The Report of the General Secretary

The PRC recommends that the central committee:

a. **receive with appreciation the Report of the General Secretary, encouraging the general secretary to continue his work with the churches, integrating the themes of unity and the pilgrimage of justice and peace, and calling on the member churches to accompany one another in their efforts for unity, justice and peace in their local contexts; and**
b. **encourage member churches to continue involving themselves (i) in their work for justice and peace and (ii) in their efforts to engage the entire fellowship in the search for ways to pre-empt situations of crisis and conflict.**

This was approved by consensus.

Gen 02 Report of the Executive Committee

Recommendation:

The PRC recommends that the central committee request that the executive committee:

a. **include in its reports to the central committee references to the particular work of the committees of the executive committee and how that work relates to the mandate of the corresponding committee of the central committee; and**
b. **make more visible in its further elaboration of the strategic plan the connection to strengthening relationships between and among member churches and with ecumenical partners.**

This was approved by consensus.

GEN 05 An Invitation to the Pilgrimage of Justice and Peace

Recommendation:

Recognizing that the Programme Guideline Committee is engaged in a process of offering specific emendations to this document, the PRC has made the following suggestions to the Programme Committee and recommends that the central committee ensure that new proposals are taken into account when the *Invitation to the Pilgrimage of Justice and Peace* are sent out*:*

a. **Strengthen the theological and spiritual focus of the Invitation and the programme, incorporating an emphasis on prayer – specifically naming the Lord's Prayer;**
b. **Articulate with more clarity the intention of the invitation, connecting the three levels of the invitation to prayer, reflection, and action;**
c. **Emphasize the perspective that the pilgrimage is based on the foundation of the vision of Christian unity, and not as an independent initiative;**
d. **Make more precise the intentions of Section IV "Participating in the Pilgrimage," illustrating concrete possibilities for interchange and participation, especially as individuals, parishes, churches and communities;**
e. **Include in the invitation the intention to create space for theological reflection on the pilgrimage as a framework for communities and churches, emphasizing unity and mission and local involvement in work for peace and reconciliation and justice;**
f. **Include among the reflections accounts of repentance, forgiveness and reconciliation efforts in local contexts, and among the action, preparation of materials useful to local contexts based upon those models;**
g. **Integrate the inter-religious dimension more intentionally into the pilgrimage of justice and peace; and**
h. **Engage in innovative communications efforts that expand the audience of church-related actors made aware of these initiatives, along with attention to language that reaches out beyond the faith community.**

This was approved by consensus.

GEN 06 Evaluating the Busan Assembly

The PRC recommends that the central committee:

a. **Receive the assembly evaluation, with thanks to the Korean Host Committee and churches for their generous hospitality;**
b. **Take note of the assessments of the 10th Assembly, keeping in mind that "satisfactory" does not necessarily mean "good"; and**
c. **Request that the general secretary initiate preparations for the 11th Assembly in accordance with the schedule for key decisions recommended in GEN 06.**

This was approved by consensus.

GEN 07 Membership Matters

The PRC recommends that the central committee:

a. **Welcome the mergers with and between WCC member churches and between WCC member churches and churches that are not members of the WCC as progress towards greater unity;**
b. **Accept the United Protestant Church of France, the Union of Protestant Churches in Alsace and Loraine, and the Uniting Church in Sweden as members of the WCC; and**
c. **Revise the official list and number of WCC member churches.**

This was approved by consensus.

GEN 07 Membership Matters

In the discussion on the member church application, and specifically on the re-admission of the Dutch Reformed Church:

- H.E. Metropolitan Serafim Kykotis shared that he would welcome the proposal and felt it would be important for the entire fellowship.
- Rev. Prof. Dr Jerry Pillay (Uniting Presbyterian Church in Southern Africa) offered support for the Dutch church since the church is playing an important role in post-apartheid South Africa, has started to play a prominent role in the ecumenical movement and is playing a leading role in ecumenical initiatives both in the country and outside.
- Prof. Dr Mary-Anne Plaatjies Van Huffel (Uniting Reformed Church in Southern Africa) vouched for the Dutch Reformed Church and their conversion. In 1982 the church was asked to do three things for their suspension to be lifted. One, to open the doors to people of colour, two, to aid in post-apartheid South Africa, and three, to declare that apartheid is wrong and sinful. She strongly recommended approving the application of this church. It would be healing for the people of southern Africa too.

The PRC recommends that, based on WCC Rule I.5 and following the positive recommendation of the WCC executive committee gathered in Bossey, Switzerland, 5-8 March 2013, reaffirmed by the WCC executive committee gathered in Bossey, Switzerland, 7-12 February 2014, the central committee:

a. **accept the application for re-admission of the Dutch Reformed Church as a WCC member church, according to WCC rules;**
b. **accept the application for admission of the CCAP Blantyre Synod as a WCC member church, according to WCC rules;**
c. **accept the application for admission of the CBCNEI as a WCC member church, according to WCC rules; and**
d. **establish for each an "interim period of participation in the work of the WCC and for interaction with their respective local fellowship of member churches" of 24 months, so that at the meeting of the next central committee in 2016, final decisions can be made.**

In addition, the PRC recommends that, whenever feasible, representatives of applicant churches be invited to meet with the Policy Reference Committee during the meeting of central committee in which their application for membership is to be received for the specified interim period.
This was approved by consensus.

Bishop Swenson noted that this was a historic moment, and the room responded with applause.

She introduced the recommendations on organizations in working relationship with the WCC.

The PRC recommends that the central committee:

a. **Recognize Globethics.net as an international ecumenical organization (IEO) in a working relationship with the WCC according to Rule XVII, taking note of the nature of Globethics.net as a global network with objectives consistent with the functions and purposes of the WCC and its expressed desire to relate to and continue cooperation with the WCC;**
b. **Recognize the United Methodist Women as a specialized ministry in a working relationship with the WCC according to Rule XVIII; taking note of the nature of the United Methodist Women as a network with objectives consistent with the functions and purposes of the WCC and its expressed desire to relate to and continue cooperation with the WCC; and**
c. **Recognize Stichting Rotterdam as a specialized ministry in a working relationship with the WCC according to Rule XVIII; taking note of the nature of Stichting Rotterdam as a network with objectives consistent with the functions and purposes of the WCC and its expressed desire to relate to and continue cooperation with the WCC.**

This was approved by consensus.

GEN 10 Report of the Permanent Committee on Consensus and Collaboration

The PRC recommends that the central committee:

a. **receive and confirm the recommendations of the Permanent Committee listed at pages 6 and 7 of GEN 10; and**
b. **forwards also to the executive committee the recommendation to consider the rotation of leadership of standing committees of the central committee, in order to more widely distribute leadership roles among the churches and to assist in ecumenical formation.**

This was approved by consensus.

17. CLOSING ACTS

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session. He expressed a deep feeling of gratitude for this meeting.

Then, on behalf of the leadership of the central committee, he expressed thanks and appreciation to:

- members of the central committee for their active participation and commitment to the deliberations and actions of the meeting;
- all those who had attended the meeting in various capacities for their participation;
- all those who led us in worship over the week;
- the moderator of the central committee, the other vice-moderator for moderating some of the decision sessions and the presidents and CC members who moderated during the hearing sessions;
- the committee moderators, vice-moderators, rapporteurs and all those who served on committees;
- the general secretary, Rev. Dr Olav Fykse Tveit, for his leadership and commitment to the ecumenical movement and the council;
- the advisor/consultant on consensus, Rev. Gregor Henderson, for his helpful counsel during this meeting where important decisions were taken smoothly thanks in large part to her wisdom and work with the officers

- the interpreters and translators
- the audio/visual technicians
- and finally to the staff and stewards.

The general secretary expressed his gratitude to the moderator and the vice-moderators for their leadership and to all those who had contributed to the success of this meeting of the central committee.

He especially thanked

- the minute taker, Ms Adele Halliday
- the central committee members who accepted to be recorders for our decision sessions:
    - Rev. Dr Fernando Enns
    - Ms Paula Der Matoian
    - Bishop Sally Dyck
    - Ms Emily Evans
    - Rev. Gradye Parsons
    - Rev. Dr Sarah Rogers
- Those who led the inspiring Bible studies;
- Those who gave leadership in our daily common prayers
- Those staff who led the Sunday programme and the Bossey staff for their hosting
- The stewards – these young people who have served the churches and the ecumenical movement by their work here to ensure that the CC meeting has gone smoothly
- The staff – he remarked that the staff numbers are reduced and because of this practically every member of staff has participated in organizing this central committee meeting. He thanked them for this and for their attention to the needs of the members of central committee.

Metropolitan Prof. Dr Gennadios reminded the members of the dates of the next meeting of the central committee:

- **22 - 28 June 2016**, graciously invited to Norway by the Church of Norway; these dates exclude travel days, and the executive committee the next day
- Executive committee meets on 9 July, 2014, then the next meeting will be 20-26 November, 2014 in Cyprus

He then offered God's blessing on all in coming months in their respective settings and officially closed the sixty-second meeting of the central committee of the World Council of Churches at 16:06 on 8 July 2014.

Closing prayers were held in the chapel.

APPENDIX I: IN MEMORIAM

Rev. Filoimea Telito, president of the Ekalesia Klisiano Tuvalu, passed away on 11 July 2011 at the age of 66. He was a pastor and served as principal of Motufoua secondary school in Vaitupu island and as Governor General of Tuvalu.

Cardinal Carlo Maria Martini, former president of the European Bishops' Conference between 1987 and 1993, died on 31 August 2012 at the age of 85. Cardinal Martini played an important role in ecumenical movement. As President of the European Bishops' Conference, he was one of the driving forces of the first European Ecumenical Assembly, held in Basel in 1989, a gathering attended by thousands of persons from all denominations. He liked to emphasize that, the ecumenical movement was about challenging one another and moving forward together. He stressed that dialogue among churches was key, as was the dialogue tradition for today's problems.

Rev. Johannes Martinus Snoek died on 31 August 2012. He served the World Council of Churches as Secretary of the Committee on the Church and the Jewish People (CCJP) 1970 - 1975. In his role as Secretary of the Committee on the Church and the Jewish People at the WCC, he helped to organize the first joint conference of the WCC and the International Jewish Committee for Interreligious Consultations (IJCIC) in December 1972. He undertook a five-year study about church protests by non-Roman Catholic churches in Europe and the United States of America against anti-Semitism and the persecution of the Jews between 1933 and 1945. The title of his book, The Grey Book, indicates that not all was black, but that there was light in darkness.

Mrs Anna Brita Perkins, very active in the ecumenical movement, especially as an interpreter and translator, widow of William A. Perkins, former associate General Secretary of the WCC, passed away died on 9 September 2012 in Bälinge, Sweden, at the age of 91.

Archbishop Aghan Baliozian, Primate of the Diocese of the Armenian Church of Australia and New Zealand died on 22 September 2012 at the age of 66. He taught at the Armenian Patriachate seminary in Jerusalem and became dean in 1974. In 1975 the Catholicos of All Armenians, Vasken I, chose him to become Vicar General of the Diocese of the Armenian Church of Australia and New Zealand. Elected as primate in 1982 he was one of the church's most eminent leaders. He was known as a brilliant orator who could move crowds and congregations with his eloquent sermons. He was always active in ecumenical affairs, and earned the distinction of being the first president of the National Ecclesiastic Council of Australia. He also represented the Armenian Church within the World Council of Churches. In 2001, he was elected Vice President of the New South Wales Ecumenical Council, a post to which he was elected three times. In 2005 he was elected President for two terms. In 1995 and again in 2003, the Australian government awarded him the state order of Australia for his "devout service and contribution to the country and society, especially to the Armenian community."

Rev. Harvey L. Perkins, ecumenical pioneer and WCC Churches' Commission in Participation in Development (CCPD) colleague from 1971-73, died on 25 November 2012 at the age of 93. He worked for the Australian Council of Churches from 1956-68, first as general secretary, later as director of its inter-church aid department. Prior to coming to WCC he worked for the East Asia Christian Conference (later to be called CCA) 1968-71, and served CCA's development and service department 1976-80.

The **Rt Rev. Kenneth Cragg** passed away at the age of 99 on 13 November 2012. He was one of the pioneers of the modern ecumenical approach to inter-religious dialogue and cooperation, and especially to improved Christian-Muslim relations. A scholar and priest who served the Anglican Communion in the 1970s as assistant bishop of Jerusalem and later as bishop of Egypt, Cragg was the author of many books, including The Call of the Minaret (1956), The Arab Christian: A History of the Middle East (1992) and Iron in the Soul: Joseph and the Undoing of Violence (2009). In 1967, Cragg was instrumental in the inter-Christian consultation on living faiths co-sponsored by the WCC which for the first time brought together Catholic, Orthodox and Protestant theologians to discuss the relationship between Christians and people of other beliefs. The consultation statement on "Christians in Dialogue with Men of Other Faiths" affirmed a common humanity and described

dialogue as an authentic lifestyle in a multi-faith context. It called for "mutual awareness of one another's conviction and witness".

Archbishop Emeritus Kuno Pajula of the Estonian Evangelical Lutheran Church passed away on 26 November 2012. He began his service in the Estonian Evangelical Lutheran Church in 1949 as a preacher. He studied at the Institute of Theology of the EELC from 1949 to 1959 and in the two following years at the University of Göttingen in Germany. In 1950, he was ordained as curate by Archbishop Jaan Kiivit senior, nine years later he was granted the rights of a pastor. He also served as vice-dean and then as dean of the Deanery of Tallinn and as a member of the Consistory. On June 11th, 1987, Kuno Pajula was elected Archbishop of the EELC. He retired in 1994. He was one of the founders and then President of the Estonian Council of Churches and also served as a member of the WCC central committee from 1983-1992.

Bishop K. H. Ting (Ting Kuang-hsun), honorary chair of the Eighth National Committee of the Three-Self Patriotic Movement of the Protestant Churches in China (TSPM), honorary president of the Sixth China Christian Council (CCC), honorary principal of Nanjing Union Theological Seminary, chairman of the Amity Foundation, went home to be with the Lord on 22 November 2012 in Nanjing at the age of 98. Bishop Ting worked through the last, often difficult, 60 years of changes in China. As a true follower of Christ, he served the church and the ecumenical movement in various capacities. He was on the staff of the World Student Christian Federation in Geneva in the early 1950s and closely associated with the pioneering ecumenical leaders who were in the leadership of the WCC in its formative years. His contributions to the Chinese church for more than six decades in various capacities as the Principal of Nanjing Union Seminary for five decades, president of the Three Self Patriotic Movement, and the president of the China Christian Council will be greatly remembered. Bishop Ting's contribution to the re-emergence of church life and the opening of the church to the outside world in the 1980s and 1990s is widely recognized. He contributed immensely to raise the profile of the Chinese church to the horizon through the creation of the China Christian Council through which the Church in China re-entered into WCC fellowship after four decades of absence in the global ecumenical movement. He was a great visionary who demonstrated his commitment to address reconciliation between church and society, Christian and non-Christian, China and re-establishing Chinese Church's links with the worldwide churches. He made a unique contribution to create an indigenous Christian theology in China, sensitive to the Chinese context, through his efforts of "reconstruction of Chinese theology".

Prof. Ulrich Kühn died in Leipzig on 29 November 2012. He a member of the Faith & Order Commission from 1968-1990 and during the last 14 years of this period he was also member of the Standing Commission, representing the Protestant churches in the former East Germany. He was ordained in 1964 to the Evangelical Church in Berlin-Brandenburg. In 1969 he began to teach systematic theology in Leipzig and by 1992 was professor for systematic theology with special consideration for dogmatics and ecumenics (Professor für Systematische Theologie unter besonderer Berücksichtigung der Dogmatik und Ökumenik an der Theologischen Fakultät der Universität Leipzig).

Rev. Dr David Asante Dartey, member of the Consultative Assembly that drafted the 1992 constitution, minister in the Presbyterian Church of Ghana and the longest serving general secretary of the Christian Council of Ghana died in November 2012. In 1991, when the P.N.D.C Military Government finally obliged to the call by Ghanaians for democratic governance, Rev. Dr Dartey was called to join hands with other in the Consultative Assembly as the representative of the Christian Council of Ghana churches to draft the 1992 constitution of the Fourth Republic of Ghana. He led the Christian Council of Ghana and other religious bodies to team up with civil organization to observe the electoral process in several constituencies of Ghana during the 1992 and 1996 Presidential and Parliamentary Elections. He was also instrumental in the establishment of the Fellowship of Christian Council and Churches in West Africa (FECCIWA) from 1995 to 1997 and became the first general secretary. He actively participated in the WCC assembly in Vancouver (1983), Canberra (1992) and Harare (1998) as well as serving as advisor from the Christian Council of Ghana in the annual WCC central committee meetings between 1990-1998. His sense of initiative, drive, and ability to inspire action kept the Catholic Bishops Conference and the Christian Council of Ghana together in constant reflection on the life and work of the church in Ghana.

Greek Orthodox **Patriarch Ignatius IV Hazim** passed away on 5 December 2012 at the age of 92. He served as the head of the Greek Orthodox Patriarch of the Levant and Antioch for 33 years. In 1942 he helped found the global Society of Orthodox Youth Organizations and also helped to establish Syndesmos, the world fellowship of Orthodox youth and theological schools.

After his studies in France, he founded the University of Balamand in Lebanon which he then served for many years as dean. Consecrated to the episcopacy in 1961, he was elected metropolitan of Lattakia in Syria in 1970, and elected patriarch of the Greek (Rum) Orthodox Patriarchate of Antioch and All the East in 1979.

He actively participated in inter-Orthodox relations, bilateral theological dialogues and, eventually, encounters of the heads of (Eastern) Orthodox churches.

While Ignatius IV mainly served his church in Lebanon and Syria, he was deeply engaged and recognized for his efforts for Christian-Muslim dialogue in the Middle East. He was also one of the founding members of the Middle East Council of Churches. He was known as a religious leader who believed in the principle of coexistence and as a role model for spiritual, humanitarian and social work. He was active in defending the Palestinian cause and their right for an independent state with Jerusalem as its capital.

Ignatius IV held several significant positions within the WCC, including as an officer of the WCC's Commission on World Mission and Evangelism and a member of the Central Committee. He was a featured speaker at the WCC's 4th Assembly in Uppsala, Sweden in 1968 and was elected as one of the WCC presidents.

Rev. Dr Toshitsugu Arai, former staff member of the World Council of Churches and Christian Conference of Asia (CCA) passed away on 16 January 2013 at the age of 80. He devoted his entire life to the church and ecumenical movement and his contributions in the field of ecumenical leadership development will be remembered by the ecumenical family. Through his untiring work as Director of the Nippon Christian Academy in Japan, as Executive Secretary for Ecumenical Education of the Christian Conference of Asia, Associate General Secretary of CCA, Secretary of Lay Academies of the WCC's sub-unit on Renewal and Congregational Life, Tosh Arai demonstrated outstanding leadership in training future ecumenical leaders in different parts of the world. He was instrumental in developing an annual Asian Ecumenical Course for younger generation of Asian ecumenists in 1970s which still continues through CCA. He was author of several publications in English and Japanese on the subject of churches and education in Asia.

Dr Oh Jae Shik passed away in 3 January 2013 at the age of 80. He was known for his commitment to inter-Korean reconciliation and humanitarian aid. He was a long-time leader of peace and justice movements throughout Asia and worked at WCC as the director of Commission on the Churches' Participation in Development (CCPD) from 1988-1993. Prior to joining WCC, Oh served as the executive secretary of the Christian Conference of Asia's Urban Rural Mission from 1970-79, and executive secretary of the international affairs program of the CCA from 1979-81. Oh spent four decades of his life working to advance the ecumenical movement by organizing conferences and training programmes. He hs served as director of the Social Education Institute of the Korea Christian Academy in Seoul, and was the first general secretary of the Korea Student Christian Federation, one of the three official Protestant bodies in South Korea. As a peace activist, Oh worked toward the unification of North and South Korea by facilitating humanitarian aid. Under his leadership as executive director, World Vision Korea provided over 60,000 meals for children in North Korea.

Rev. Donald T. Black, pastor of the Presbyterian Church (USA), died on 16 February 2013 at the age of 92. Throughout his career, Black was involved in local and global ecumenism. He was the first president of the Oklahoma State Council of Churches. He was a delegate to the founding assembly of the National Council of Churches of Christ in the USA and served on several committees. He attended two assemblies of the World Council of Churches and was a member of its Division of World Mission and Evangelism, where he chaired its Christian Literature Fund Committee. Black also attended two assemblies of the World Alliance of Reformed Churches. He served as the president of the United Presbyterian Church of North America's (PCUSA predecessor) Board of Foreign Missions. When, in 1958 the UPNA united with the Presbyterian Church U.S.A. to form the United Presbyterian Church in the USA, Black was chosen as associate general secretary of the new Commission on Ecumenical Mission and Relations, where he served until that church was restructured in 1972.

He also served as pastor of the American Church in London, during which time he was instrumental in the creation of the Association of Community Churches in Europe and the Middle East. When the reunion of the Presbyterians took place in 1983 he was the first executive director of the General Assembly Council of the Presbyterian Church (USA).

Rev. Dr Emilio Castro, a leading ecumenist of the late 20th century and former WCC general secretary (1985-1992) passed away on 6 April 2013 at the age of 85. He was a Methodist pastor and theologian from Uruguay and initially joined the WCC as director of its Commission on World Mission and Evangelism in 1973.

In 1953, Castro was the first Latin American to study with Karl Barth in Basel. Upon his return to Latin America he was appointed for a pastorate in La Paz, Bolivia, a country that was undergoing a revolution where miners wielded extraordinary influence within the government that implemented a far-reaching agrarian reform, abolishing forced labour and establishing a programme of expropriation and distribution of the rural property of the traditional landlords to the Indian peasants. The context changed his political perceptions and greatly influenced his untiring commitment to social justice till the end of his life.

Afterwards he returned to Uruguay, to be pastor of the Central Methodist Church in Montevideo. During social unrest in Uruguay in 1970s, Castro played a significant role in fostering dialogue between political groups and in the creation of Frente Amplio, a broad coalition of democratic forces. In 1965 he was appointed secretary of UNELAM, a regional Protestant church movement that was the forerunner of the Latin American Council of Churches (CLAI).

In 1973, he succeeded Philip Potter as director of the commission on world mission and evangelism. The handover from Philip Potter took place at the world conference and assembly of the CWME in 1972/73 in Bangkok. Castro's personal leadership was crucial for the production of Mission and Evangelism – An Ecumenical Affirmation, considered the most important and comprehensive statement on mission by the World Council of Churches, adopted in 1982 after lengthy discussions with churches all over the world.

For his efforts in defending human rights in Latin America in 1980s, Castro was awarded Orden de Bernardo O'Higgins, the Chilean government's highest honour.

Rev. Dr Bob Edgar, former general secretary of the National Council of Churches of Christ in the USA (2000-2007) died suddenly on 23 April 2013. Edgar, a tireless proponent of justice issues, served as a member of the US Congress and as Claremont School of Theology president. He left the NCCCUSA in 2007 to take the reins of leadership of Common Cause, the citizen's advocacy group.

Rev. Gérson Meyer, Brazilian theologian very active in liberation theology education, passed away on 30 April 2013 aged 93. He served in the WCC Christian education department and then as CICARWS Secretary for Latin America and the Caribbean from 1976-1980. He was the Deputy General Secretary of the World Council of Christian Education (WCCE). On his return to Brazil he was very active in the process of formation of the Latin American Council of Churches in 1982 and also worked at the Centro Etangélico Brasiliero de Estudos Pastorais.

Rev. Àrpád Mozes, former Lutheran Bishop of Cluj, in the Evangelical Lutheran Church in Romania, died on 1 May 2013 at the age of 82. Bishop Àrpád retired as head of the Evangelical Lutheran Church in Romania in May 2004 after continuing to fight for the rights of minority churches and citizens in Romania, to which he was deeply committed. He helped the efforts of Romania to become a member of the European Union.

Rev. Dr Prakai Nontawasee, an outstanding Asian ecumenical leader, passed away in July 2013. She served the church and the ecumenical movement in various capacities for more than four decades. As an ordained minister of the Church of Christ in Thailand (CCT), Dr Nontawasee was Vice Moderator of the CCT. She represented the CCT in the WCC central committee and as a member of the WCC Faith and Order Plenary Commission. She was active in the Asian ecumenical movement and was a member of the Presidium of the Christian Conference of Asia from 1990-1995. Her contributions and expertise in the field of Christian-Buddhist dialogue have been widely acknowledged.

Rev. Dr Eugene Ries, former director of The Lutheran World Federation (LWF) Department for World Service, died on 19 July 2013 at the age of 86. An American Lutheran pastor, he devoted his entire ministry and professional life to service with the LWF. Fresh out of seminary, he joined the LWF in 1949 as director of resettlement in Austria. For the next 12 years he helped lead the Lutheran resettlement efforts for displaced persons and refugees in Austria and Germany. In 1963, the President of Austria awarded Ries the country's Grand Medal of Honor, in recognition of the large-scale refugee assistance operation carried out by the LWF. In 1961, he moved to Geneva, where he served in various LWF World Service positions until his retirement at the end of 1990. He headed the LWF's former Community Development Service (now part of the Department for Mission and Development), 1970-1980. For ten years, from 1980 to 1990, he directed the LWF Department for World Service.

The Church of the Province of Southern Africa' **Archbishop Emeritus of Cape Town, Philip Russell** died on 25 July 2013 at the age of 93. He was parish priest, Suffragan Bishop in the Diocese of Cape Town, the first Bishop of the new Diocese of Port Elizabeth, and later Bishop of Natal. Then, in 1980, it was clear that the church was moving towards electing its first black archbishop, but not yet quite ready to take that step. After the electoral assembly failed to reach agreement, he allowed himself to be nominated by the Synod of Bishops to become what was clearly an 'interim Archbishop', and was enthroned the following year. Having long preached and campaigned against apartheid, he brought to Bishopscourt a passion for both human rights and ecumenical relations, with strong ties to the South African Council of Churches and the World Council of Churches, serving on its central committee.

Brother Jeffrey Gros, a Catholic theologian with his significant contributions to Christian unity and ecumenical dialogue died on 12 August 2013 at the age of 75. He worked as director of the Faith and Order programme of the National Council of Churches of Christ in the USA, and associate director of the Secretariat for Ecumenical and Interreligious Affairs at the United States Conference of Catholic Bishops. He served as one of the editors of the WCC publications series entitled *Growth in Agreement*, which collects and presents reports and agreed statements of international ecumenical dialogues among churches.

Rev. Frederick Russell Wilson, Sr. passed away on 22 August 2013. He was born in Tehran, Iran, the son of Presbyterian missionaries and after graduating from Princeton Theological Seminary, worked with his wife in Tabriz, Iran as "fraternal workers" by the Presbyterian Church. He was treasurer and then president of the World Association for Christian Communication from 1961 to 1974. He also served with the Commission on Ecumenical Mission and Relations (COEMAR) of the Presbyterian Church in Mass Communications Overseas and then as general director of the programme agency travelled widely visiting centres of Presbyterian ecumenical work in Asia, the Middle East, Africa and Latin America. He served the WCC as the administrator for the 1989 World Conference on Mission and Evangelism held in San Antonio.

Prof. Andreas Mitsides, of the Church of Cyprus passed away in August 2013. He was a prolific writer on matters of history, inter-orthodox education and ecumenical interests.

Rev. Dr Walter Harrelson, 92, Professor Emeritus at Wake Forest University Divinity School and Vanderbilt University and editor of the New Interpreter's Study Bible for the New Revised Standard Version, died 5 September 2013. He was one of the last living members of the translation team of the New Revised Standard Version of the Bible. The NRSV, developed ecumenically under the auspices of the National Council of Churches of Christ in the USA, was published in 1989. He was also a recipient of the NCCCUSA and Church World Service Joseph Cardinal Bernardin Award which presented annually to a clergy person whose life and work have significantly advanced the cause of unity among the churches in the USA.

Rev. Martin Cressey passed away on 28 September 2013 at the age of 82. He had a long, distinguished ministry within the United Reformed Church (UK) and before that in the Presbyterian Church of England. He served the United Reformed Church with distinction as Moderator of the General Assembly, Principal Clerk of the General Assembly, and Principal of Westminster College, Cambridge. He was a long-time member of the Faith and Order Commission and his contribution to ecumenism through the World Council of Churches was also greatly respected.

Bishop Thomas L. Hoyt, Jr. died in October 2013. He was Senior Bishop and Presiding Prelate of the Christian Methodist Episcopal Church, and president of the National Council of Churches of Christ in the USA from 2004 to 2005. He was NCCCUSA President when Hurricanes Katrina and Rita devastated the Gulf Coast in 2005. He was instrumental in the establishment of the Council's Special Commission on the Just Rebuilding of the Gulf Coast, which organized aide to hurricane victims and monitored government assistance to the stricken area. In addition he was also the NCC's chief spokesperson in the boycott of Taco Bell in 2004 and 2005 to win rights and greater benefits for agricultural workers. Before being ordained as a bishop in 1994, Hoyt had established a reputation as a distinguished scholar in theological education. He was Professor of New Testament at Hartford Seminary, Hartford, CT (1980-1994); Howard University School of Religion, Washington, D.C. (1978-1980); and Interdenominational Theological Center (1972-78). Earlier he pastored CME churches in North Carolina and New York. He also served as pastor in United Methodist and Presbyterian congregations. In 2001 he was elected to a five-year term as president of the World Methodist Council, North American Region and was a long-time member of the Faith and Order Commission.

Bishop Sarah Frances Davis passed away on 9 November 2013. She was President of the Council of Bishops of the African Methodist Episcopal Church, Vice President of the World Methodist Council and the Presiding Prelate of the 16th Episcopal District (comprised of the Caribbean, South America, Europe and Haiti) of the African Methodist Episcopal Church at the time of her death. She founded a day of prayer in 2008 that has become an annual observance in African Methodism.

Ms Judy Mills Reimer who filled a number of key leadership roles in the Church of the Brethren including service as a former general secretary and Annual Conference moderator, died on 13 November 2013 at the age of 73. She became executive director of the denomination in 1998 and served in the position until she retired in July 2003, with the job title changing to general secretary in 2001. She was moderator of the Annual Conference in 1995. She served on the denomination's General Board (now the Mission and Ministry Board) from 1985-90, and was board chair from 1988-90.

The Most Rev. Dr Solomon Tilewa Johnson, the Ninth Primate and Archbishop of The Church of the Province of West Africa (Anglican) died suddenly on 21 January 2014 at the age of 59. He became not only the first Gambian Bishop but also the first Gambian Archbishop and Primate for the church. He was a deacon from 1979 to 1980, a priest from 1980 to 1990, and has been a Diocesan Bishop from 1990 to date. He was known for his boundless energy and the great enthusiasm he had for his ministry, in the Church, both in Gambia, in the Province of West Africa, and in the wider Anglican Communion. He had wide ecumenical experience working and serving many institutions and national committees, in addition to key positions held in the Anglican Communion, including mission agencies; educational establishments; national bodies tackling socio-economic issues; and such ecumenical bodies such as the All Africa Conference of Churches, and the World Council of Churches and the Gambia Christian Council.

Ms Lois McCullough Dauway, former moderator of the WCC programme committee (2006-2011), passed away on 4 February 2014 following a long illness. She had a distinguished career in mission, having served in the former Women's Division of this agency (now United Methodist Women) as interim deputy general secretary, among other administrative roles. She also served as interim deputy general secretary for the Mission and Evangelism unit of UMC General Board of Global Ministries. She was known for her very strong commitment to fairness and equality, unbounded kindness for those in need, and a strong sense of thankfulness for the presence and love of God.

Rev. Tuikilakila Waqairatu, president of the Methodist Church in Fiji and Rotuma, passed away on 11 February 2014 at the age of 66. He is remembered for his ecumenical engagement and his contributions to the cause of gender justice, reconciliation, dialogue and spiritual renewal of the churches.

Former president of the World Methodist Council, **Rev. Dr Kenneth Greet**, died on 11 February 2014. He was a delegate to the WCC Nairobi assembly in 1975. He served as president of the World Methodist Council from 1976-1981, and was known for the visionary leadership he gave his home church, and the global church, particularly through his advocacy for social justice and peace. His tenure as president set the stage for the

worldwide expansion of the body, which began at the 14th World Methodist Conference in Honolulu, Hawaii, USA. His desire to explore and challenge his audience and himself was both a driving force and a conscience for the World Methodist Council. Dr Greet has held a large number of key offices during his ministry: Moderator of the Free Church Federal Council, Chairman of the Executive of the British Council of Churches, member of the Assembly of the World Council of Churches, Chairman of the Temperance Council of the Christian Churches, Chairman of the European Methodist Youth Council and President of the Methodist Peace Fellowship.

Prof. Emeritus Karl Ernst Nipkow died on 13 February 2014 at the age of 85. He attended the WCC Nairobi assembly in 1975 as an advisor of education and participated in several WCC working groups. He was a member of the Evangelischen Kirche in Deutschland (EKD) synod and president of the EKD Chamber for Education and Nurture (EKD-Kammer für Bildung und Erziehung). He was professor for practical theology at Tübingen becoming professor emeritus in 1994.

Rev. Ronald Michael O'Grady dies on 25 February 2014. He made a significant ecumenical contribution to the churches in Australia as Director of Christian World Action of the Australian Council of Churches for four years (1983–86). He also made a significant contribution to the Christian Conference of Asia (CCA) as Associate General Secretary for the period 1973-1977 and 1978. He later represented the Churches of Christ at the Christian Conference of Asia General Assemblies. As a committed ecumenist he contributed to the fabric of ecumenism in Australia, New Zealand and Asia. He will long be remembered for his work in establishing the Ecumenical Coalition on Third World Tourism (ECTWT), ECPAT International (End Child Prostitution in Asian Tourism) and Child Alert in New Zealand.

Bishop Godfrey Mdimi Mhogolo of the Diocese of Central Tanganyika passed away in March 2014. Bishop Mhogolo served his diocese since his consecration in 1989 with distinction and dedication. He was an able theologian with a remarkable intellect. He gave purpose and direction to his Diocese and inspired those around him to do great things. Theological education was a priority for Bishop Mhogolo who considered the formation of new leaders as something vital for the church. He championed the full equality of women, encouraging their empowerment through the Women's Union. He was the first Tanzanian bishop to ordain women and championed their development in the church. He was a fiery opponent of Female Genital Mutilation and encouraged programmes aimed at ending the practice. He was very involved in the Anglican Communion's Lambeth conference, participating in the preparatory processes for the 1998 conference.

Patriarch Mor Ignatius Zakka Iwas I, supreme spiritual head of the Syrian Orthodox Church of Antioch and All the East since 1980, passed away on 21 March 2014.

Patriarch Zakka was a much respected church leader and pastor in the Middle East, and an eminent figure of the ecumenical movement both in Middle East and worldwide. He served the ecumenical movement for many decades. He was elected as one of the WCC Presidents from Harare (1998) to Porto Alegre (2006) in recognition of his longstanding ecumenical commitment. As Metropolitan of his Church he had participated in many meetings and committees of the WCC, including its central committee. He had also represented his church as an observer to the Vatican II. His contribution to the dialogue of his Church with Rome resulted in important Christological agreements, helping to overcome theological confusions and misunderstandings which had divided Christians for centuries.

He was also deeply involved in the ecumenical movement in the Middle East, being among the founders and subsequently a supporter and leader of the Middle East Council of Churches. He had developed excellent relationships and channels of collaborations with the heads of the other Oriental Orthodox Churches in the Middle East, and with the Greek Orthodox Patriarchate of Antioch.

His Holiness was a significant scholar and author of many works on Syriac language, theology and liturgy, and he cared deeply for his people and for the contribution the Syriac Christian tradition could make to the wider world. His care for the education of his clergy led to his establishment of the major Mor Ephrem Seminary in Ma`arat Sayyidnaya near Damascus. It is particularly sad that during the last decade of his life he witnessed the

turmoil and suffering of his people, both in Iraq, where he had been Metropolitan for almost 20 years, and in Syria, where he resided as Patriarch.

Bishop Michael Ernest Putney AM passed away on 28 March 2014 and is recognised for his distinguished ministry and significant contribution to ecumenism in Australia and internationally. Bishop Putney served as the sixth President of the National Council of Churches in Australia (2009-2013). His contribution to ecumenical dialogue is recognised particularly as co-chair of the International Roman Catholic – World Methodist Council dialogue and the Australian Roman Catholic – Uniting Church dialogue. Bishop Putney engaged with the WCC through his Doctoral Dissertation undertaken at the Gregorian University in Rome: *The Presence and Activity of the Holy Spirit in the Church, in the Studies of the Commission on Faith and Order (1927-1983)* - Summa cum laude (May, 1985). In 2013 Bishop Putney was appointed a Member of the Order of Australia (AM) for his service to the church, his contribution to bilateral dialogue and ecumenism.

Father Siketi Tonga, Anglican priest and general secretary of the Tonga Council of Churches, passed away in April 2014. He was a board member of the Civil Society Forum of Tonga and Pacific Islands Association of NGOs. He was instrumental in ensuring regular contact between the Anglican, Roman Catholic and Free Wesleyan Church of Tonga representatives.

Father Thomas Kocherry, a Redemptorist priest in Kerala, India, died 3 May 2014 at age 73. He is remembered as a champion for social and environmental justice. His personal writings show a man whose love for the poor and tireless advocacy stemmed from a radical understanding of the gospel. In 1971 Kocherry began serving as a priest in Poothura, a poor fishing village in Kerala. He witnessed firsthand the suffering of the villagers as their livelihood was threatened by large trawlers operated by multinational fishing corporations.

Kocherry had been introduced to liberation theology in seminary, and the villagers' suffering opened his eyes to the realities of globalized capitalism. He had earned a law degree before seminary, and now used his legal expertise to organize the fishing people of the coastal villages into trade unions and cooperatives. Many of them had been taken advantage of because of their lack of education, so he set up schools and adult literacy programs.

Kocherry's priestly and activist roles were deeply linked and ultimately indistinguishable. To him, corporate exploitation of the environment and the poor were evils, and "the church of today is not the church of Christ if it does not demonstrate the courage to protest against the evils that are going on today." He was closely associated with the Urban Rural Mission and the Commission on Justice, Peace and Creation of the NCCI. He worked with tremendous passion and dedication and put an enormous effort in building ecumenical relationships and leadership.

Rev. Munshi M. Tudu, former moderator of the Northern Evangelical Lutheran Church, passed away on 26 May 2014 at the age of 90. He was the first bishop to be consecrated in the church and the first national leader of the NELC and led the church 1958-1987.

His Holiness Baselios Marthoma Didymus, the former Catholicose of the Malankara Orthodox Syrian Church died on 26 May 2014. He was Catholicos of the East and Malankara Metropolitan (Primate of the Malankara Orthodox Church) from 2005 to 2010. He was passionate in maintaining the ecumenical relations of the church. Ensuring the mandatory women participation in the parish councils is one of his significant contributions to the life of the church.

Rev. Pasteur Lucien Luntadilla died in May 2014. He was former general secretary of the Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu (1956-1997) and honorary general secretary since that time. It was during his leadership that the church became a member of the WCC in 1969.

Mrs Mercedes Saitzew, former Refugee Service staff, passed away in on 28 May 2014 in her 90th year. She served the WCC faithfully in the 1970s and 1980s.

Deaconess Margaret Rodgers AM died on Saturday 31 May 2014, She was a committed ecumenist representing the Anglican Church in Australia for many years on the Australian Council of Churches and as a

member of the Executive of the National Council of Churches in Australia (1994–2007) where she always made a valuable contribution. Rodgers was an active participant in the Christian Conference of Asia (CCA) for ten years, and CCA President for five years. For many years she participated in the NSW Council of Churches becoming the first woman president in 2008-2010. She was a scholar of significant intellect and Anglican for many years the leading laywoman of the Diocese of Sydney.

Rodgers is remembered for her commitment to the training of women in ministry through Deaconess House as tutor, Vice-Principal and finally Principal from 1976-1985; her professional expertise in media relations, becoming the first CEO of Anglican Media (1994-2003) and then the Archbishop's Media Officer (2004-07); and her unwavering commitment to Christ in the service of others for over forty years as a Deaconess. In the 2014 Australia Day Honours List, Deaconess Rodgers was appointed a Member of the Order of Australia (AM).

Rev. Dr Károly Tóth, pastor of the Hungarian Reformed Church and bishop emeritus, passed away on 16 June 2014 at the age of 84. He studied theology in Budapest and Montpellier and was ordained in 1956. In 1959 he took part in the Christian Peace Conference and became its general secretary in 1971. In 1978 he became its president, retiring in 1990. He also served as vice moderator of the then World Alliance of Reformed Churches (1977-1988) and in the 1980s was a member of the WCC central and executive committees as well as the commission of the churches in international affairs.

APPENDIX II: LIST OF PARTICIPANTS

Leadership of the Central Committee

Dr Agnes Abuom	Anglican Church of Kenya
H.E. Metropolitan Prof. Dr Gennadios of Sassima	Ecumenical Patriarchate
Bishop Mary Ann Swenson	United Methodist Church
Rev. Dr Olav Fykse Tveit	World Council of Churches

Presidents

Rev. Dr Sang Chang	Presbyterian Church in the Republic of Korea
The Rt. Rev. Mark MacDonald	Anglican Church of Canada
Prof. Dr Mary-Anne Plaatjies Van Huffel	Uniting Reformed Church in Southern Africa
Rev. Dr Mele'ana Puloka	Free Wesleyan Church of Tonga (Methodist Church in Tonga)
Rev. Gloria Ulloa Alvarado	Iglesia Presbiteriana de Colombia
Archbishop Emeritus Dr Anders Wejryd	Church of Sweden

Members

Bishop Alan Francis Abernethy	Church of Ireland
Mr Joyanta Adhikari	Bangladesh Baptist Church Sangha
Rev. Abednego Adinugroho	Gereja Kristen Jawi Wetan (GKJW)
Rev. Dr Artur Aleksiejuk	Polish Autocephalous Orthodox Church
H.G. Archbishop Nareg Alemezian	Armenian Apostolic Church (Holy See of Cilicia)
H.G. Bishop Alexander of Toledo and the Bulgarian Diocese	Orthodox Church in America
Rev. Cora Luisa Antonio Matamoros	Iglesia Morava en Nicaragua
Rt Rev. Dr Festus Ambe Asana	Presbyterian Church in Cameroon
Ms Kirsten Auken	Evangelical Lutheran Church in Denmark
Dr Abba Haile Mariam Melese Ayenew	Ethiopian Orthodox Tewahedo Church
H.E. Archbishop Dr Vicken Aykazian	Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
Rev. Dr Samson Olasupo Adeniyi Ayokunle	Nigerian Baptist Convention
Bishop Samuel Robert Azariah	Church of Pakistan
Rev. Dr Hyun Ju Bae	Presbyterian Church of Korea
Rev. Dr Carroll A. Baltimore	Progressive National Baptist Convention, Inc.
H.E. Metropolitan Prof. Dr Bishoy of Damietta	Coptic Orthodox Church
Rev. Geoffrey A. Black	United Church of Christ
Bishop Dr Gustáv Bölcskei	Reformed Church in Hungary
Bishop Petra Bosse-Huber	Evangelische Kirche in Deutschland
Ms Marianne Brekken	Church of Norway
Bishop Eva Brunne	Church of Sweden
Dr Ulysses Burley III	Evangelical Lutheran Church in America
Rev. Dr Sofia Camnerin	Uniting Church in Sweden
Rt Rev. Dhiloraj Ranjit Canagasabey	Church of Ceylon
Rev. Prof. Dr Yang-En Cheng	Presbyterian Church in Taiwan
Rev. Augusto Chipesse	Igreja Evangélica Congregacional em Angola

Rev. Ray Coster	Presbyterian Church of Aotearoa New Zealand
Rev. Thomas De Vries	Reformed Church in America
Ms Paula Marie Der Matoian	Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
Bishop Sally Dyck	United Methodist Church
H.E. Metropolitan Prof. Dr Elpidophoros of Bursa	Ecumenical Patriarchate
Rev. Prof. Dr Fernando Enns	Vereinigung der Deutschen Mennonitengemeinden
Ms Emily Evans	Uniting Church in Australia
Rev. Elder Leatulagi T. Faalevao	Congregational Christian Church in American Samoa
Mrs Celina Falk	Church of Sweden
Rev. Daniel Angel Favaro	Iglesia Evangélica Metodista Argentina
Ms Valeria Fornerone	Waldensian Church
H.G. Bishop Gabriel of Diavleia	Church of Greece
Rev. Dr Paul Gardner	Moravian Church in Jamaica
Mrs Anne Glynn-Mackoul	Greek Orthodox Patriarchate of Antioch and All the East
Rev. Kristi Gondokusuman	Gereja-Gereja Kristen Jawa (GKJ)
Archpriest Mikhail Goundiaev	World Council of Churches
Bishop Dr Martin Hermann Hein	Evangelische Kirche in Deutschland
Rev. Anne Heitmann	Evangelische Kirche in Deutschland
Rev. Dr Martin Hirzel	Schweizerischer Evangelischer Kirchenbund
Mrs Conforte Houenou Bonou	Eglise protestante méthodiste du Bénin
Rev. Dr Henriette Hutabarat-Lebang	Gereja Toraja
Bishop Nikolaos Hyka	Orthodox Autocephalous Church of Albania
H.G. Bishop Irinej of Australia and New Zealand	Serbian Orthodox Church
Dr Theodora Issa	Syrian Orthodox Patriarchate of Antioch and All the East
Mr Andrej Jeftić	Serbian Orthodox Church
Rev. Karl Johnson	Jamaica Baptist Union
Mrs Tagolyn Kabekabe	Church of Melanesia
Rev. Dr Micheline Kamba Kasongo	Église du Christ au Congo - Communauté presbytérienne de Kinshasa
Rev. Baoping Kan	China Christian Council
Mr Thomas Hyeono Kang	Igreja Evangélica de Confissão Luterana no Brasil
Bishop Yona Mwesigwa Katoneene	Church of Uganda
Bishop Jean Baudouin Mikenyi Mike Kayuwa	Eglise du Christ - Lumière du Saint Esprit
Ms Cynthia Kent	United Methodist Church
The V. Rev. Dr Jack Khalil	Greek Orthodox Patriarchate of Antioch and All the East
Prof. Dr Marina Kolovopoulou	Church of Greece
Ms Judith Königsdörfer	Evangelische Kirche in Deutschland
Ms Martina Viktorie Kopecká	Czechoslovak Hussite Church
Prof. Dr Dimitra Koukoura	Ecumenical Patriarchate
Ms Schulamit Kriener	Evangelische Kirche in Deutschland
H.E. Metropolitan Serafim Kykotis	Greek Orthodox Patriarchate of Alexandria and All Africa

Rev. Everdith Landrau	Presbyterian Church (USA)
Mrs Elenor I. Lawrence	Church in the Province of the West Indies
Rév. Nadou-Madje Martine Grace Lawson-Late Zinsou	Eglise méthodiste du Togo
Rev. Dr Manhong Lin	China Christian Council
Mrs Jesca Bireri Laki Lukudu	Episcopal Church of the Sudan
Rev. Tafue M. Lusama	Ekalesia Kelisiano Tuvalu
Mrs Marceline Mbingasani Maluavanga	Église du Christ au Congo - Communauté baptiste du Congo
Mr Yilikal Shiferaw Messelu	Ethiopian Orthodox Tewahedo Church
Anne Mitchell	Canadian Yearly Meeting of the Religious Society of Friends (Quakers)
Rev. Sarah Moore	United Reformed Church
Rev. Sayam Muangsak	Church of Christ in Thailand
Rev. Canon Dr Leslie Nathaniel	Church of England
Rev. Jeanne Françoise Ndimubakunzi	Eglise anglicane du Burundi
Mrs Margarita Nelyubova	Russian Orthodox Church (Moscow Patriarchate)
H.G. Bishop Zachariah Mar Nicholovos	Malankara Orthodox Syrian Church
H.E. Metropolitan Prof. Dr Nifon of Targoviste	Romanian Orthodox Church
Rev. Prof. Dr Renta Nishihara	Anglican Church in Japan
Bishop Dr Chibuzo Raphael Opoko	Methodist Church Nigeria
Rev. Gradye Parsons	Presbyterian Church (USA)
Rev. Yam Kho Pau	Myanmar Baptist Convention
Mag. Elisabeth Pausz	Evangelische Kirche A. und H.B. in Österreich
Mr Carlos Peña	Evangelical Lutheran Church in America
Bishop Sofie Petersen	Evangelical Lutheran Church in Denmark
Bishop Simo Peura	Evangelical Lutheran Church of Finland
Very Rev. Archimandrite Philaret	Russian Orthodox Church (Moscow Patriarchate)
Mr Modayil Mani Philip	Church of South India
Bishop Dr Isaac Mar Philoxenos	Mar Thoma Syrian Church of Malabar
Rev. Prof. Dr Jerry Pillay	Uniting Presbyterian Church in Southern Africa
Ms Teny Pirri-Simonian	Armenian Apostolic Church (Holy See of Cilicia)
Rev. Dr Staccato Powell	African Methodist Episcopal Zion Church
Ms Roma Ann Nisha Prodhan	Church of North India
Dr Audeh B. Quawas	Greek Orthodox Patriarchate of Jerusalem
Dr Endor Modeste Rakoto	Eglise luthérienne malgache
Rev. Fr Rex R. B. Reyes, Jr.	Episcopal Church in the Philippines
Dr Ann K. Riggs	Religious Society of Friends: Friends General Conference
Rev. Dr Sarah Rogers	Church in Wales
H.E. Metropolitan Eustathius Matta Roham	Syrian Orthodox Patriarchate of Antioch and All the East
Rev. Dr Rangarirai Rutoro	Reformed Church in Zimbabwe
Archbishop Onesphore Rwaje	Province de l'Eglise anglicane du Rwanda
Bishop Taranath Sugnanam Sagar	Methodist Church in India

Rev. Aida Consuelo Sanchez-Navarro	The Episcopal Church
Rev. Laurent Schlumberger	Eglise protestante unie de France
Rev. Emma Essie Dzoe Sepah	Evangelical Presbyterian Church, Ghana
Bishop Dr Daniel Jensen Seyenkulo	Lutheran Church in Liberia
Rev. Silishebo Silishebo	United Church of Zambia
Rev. Willem T.P. Simarmata	Huria Kristen Batak Protestan (HKBP)
Ms Miriam Spies	United Church of Canada
Ms Iveta Starcova	Orthodox Church in the Czech Lands and Slovakia
Prof. Dr Georges Tamer	Greek Orthodox Patriarchate of Antioch and All the East
Rev. Dr Michael Tita	Romanian Orthodox Church
Rev. Dr June Totten	American Baptist Churches in the USA
Mrs Sonia Tziovanni	Church of Cyprus
H.G. The Most Rev. Emmanuel Josiah Udofia	The African Church
Rev. Karin van den Broeke	Protestant Church in the Netherlands
H.E. Metropolitan Dr Vasilios of Constantia - Ammochostos	Church of Cyprus
Rev. Alexander Vasyutin	Russian Orthodox Church (Moscow Patriarchate)
Mrs Ana María Velilla De Medio	Iglesia Evangélica de los Discipulos de Cristo
Archbishop Dr Joris Vercammen	Old-Catholic Church in the Netherlands
Rev. Urmas Viilma	Estonian Evangelical Lutheran Church
Mr Samuel Nderi Wairimu	Presbyterian Church of East Africa
Rev. Dr Angelique Walker-Smith	National Baptist Convention USA, Inc.
Rev. Dr Sharon Watkins	Christian Church (Disciples of Christ) in the United States
Mr Tony Waworuntu	Gereja Protestan di Indonesia Bagian Barat (GPIB)
Ms Miriam Jane Weibye	Church of Scotland
Bishop John F. White	African Methodist Episcopal Church
Rev. Dr Kee Sing Wong	Methodist Church in Malaysia
Dr Fransina Yoteni	Gereja Kristen Injili Di Tanah Papua (GKITP)
H.G. Bishop Youannes	Coptic Orthodox Church

Substitutes

Deacon Zoran Aleksic	Mrs Klaudija Cende	Serbian Orthodox Church
Rev. Dr Samuel Dante Dali	Mr Stanley Noffsinger	Church of the Brethren in Nigeria
Rev. François Pihaatae	Rev. Taaroanui Maraea	Eglise Protestante Maòhi

Replacements

Rev. Fr Stefan Igumnov	Archpriest Dmitry Sizonenko	Russian Orthodox Church (Moscow Patriarchate)

Apologies

Ms Anna Akaroa	Cook Islands Christian Church
Most Rev. Dr Phillip Aspinall	Anglican Church of Australia
Mrs Klaudija Cende	Serbian Orthodox Church
Rt Rev. Dr Peter Forster	Church of England

H.B. Patriarch John X	Greek Orthodox Patriarchate of Antioch and All the East
H.H. Supreme Patriarch and Catholicos of All Armenians Karekin II	Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
Bishop Dr Alex Gehaz Malasusa	Evangelical Lutheran Church in Tanzania
Rev. Taaroanui Maraea	Eglise Protestante Maòhi
Prof. Dr Pekka Metso	Orthodox Church of Finland
Rev. Georges Mourad	National Evangelical Synod of Syria and Lebanon
Rev. Dr Wakseyoum Idosa Negeri	Ethiopian Evangelical Church Mekane Yesus
Mr Stanley Noffsinger	Church of the Brethren
Archpriest Dmitry Sizonenko	Russian Orthodox Church (Moscow Patriarchate)
Rt Rev. Arnold C. Temple	Methodist Church Sierra Leone

Moderators of Commissions and Advisory Groups

Bishop Dr Mor Geevarghese Coorilos	Commission on World Mission and Evangelism

Advisors

Prof. Dr Magali do Nascimento Cunha	Igreja Metodista no Brasil
Rev. Gregor Henderson	Uniting Church in Australia
Rev. Tore Johnsen	Indigenous Peoples
Rev. Dr Larry Miller	Global Christian Forum
Archbishop Bernard Ntahoturi	Eglise anglicane du Burundi
Mrs Anjeline Okola	Ecumenical Disability Advocates Netowrk
Dr Konstantinos Zorbas	Orthodox Academy of Crete

Advisors – Christian World Communions

Bishop Ivan Manuel Abrahams	World Methodist Council
Rev. Dr Ganoune Diop	General Conference of Seventh-day Adventists
Rev. Dr Kaisamari Hintikka	Lutheran World Federation
Rev. Dr Setri Nyomi	World Communion of Reformed Churches
Ms Janet Scott	Friends World Committee for Consultation

Advisors – International Ecumenical Organizations

Dr Stephen Brown	Globethics.net
Ms Julie Dugdale	World Young Women's Christian Association
Rev. Ulrich Reinhard Eckert	United Evangelical Mission - UEM
Ms Nyaradzayi Gumbonzvanda	World Young Women's Christian Association
Mr Lauri Haavisto	Finnish Evangelical Lutheran Mission
Mr Patrick Hynes	Oikocredit
Mr Philip Lee	World Association of Christian Communication
Ms Harriett Jane Olson	United Methodist Women
Rev. Prof. Dr Christoph Stückelberger	Globethics.net
Mr David Woods	Oikocredit International

Advisors – National Councils of Churches

Rev. Tara Curlewis	National Council of Churches in Australia
Rev. Dr Olle Kristenson	Christian Council of Sweden

Rev. Kam Cheong Po	Hong Kong Christian Council
Rev. Knut Refsdal	Christian Council of Norway

Advisors – Regional Ecumenical Organizations

Rev. Dr André Karamaga	All African Conference of Churches

Advisors – Specialized Ministries

Mr Roel Aalbersberg	ICCO & Kerk in Actie
Rev. Christoph Anders	Association of Protestant Churches and Missions in Germany
Mrs Els-Marie Carlbäcker	Uniting Church in Sweden - Development Cooperation
Mr Floris Faber	APRODEV
Rev. Cornelia Füllkrug-Weitzel	Brot für die Welt – Evangelischer Entwicklungs-dienst, Evangelisches Werk für Diakonie und Entwicklung e.V.
Ms Kerstin Kollander	Church of Sweden

Advisors - Youth

Ms Sara Cruz Monteiro	Igreja Metodista no Brasil
Rev. Christopher Euphfa	Moravian Church in Jamaica
Ms Aleshia Johnson	Anglican Church of Canada
Ms Nomtondo Rosine Konseimbo	Association des églises évangéliques réformées du Burkina Faso
Ms Hanbeet Rhee	Presbyterian Church of Korea
Ms Toai Metanoia Tumaai	Methodist Church of Samoa
Mr Mena Shawky Nassif Habeb (apologies)	Coptic Orthodox Church
Deacon Alexander Karzan (apologies)	Russian Orthodox Church (Moscow Patriarchate)

Delegated Observers

Rev. Fr Andrzey Choromanski	Roman Catholic Church
Dr Kobus Gerber	Dutch Reformed Church
Rev. Dr Harold D. Hunter	International Pentecostal Holiness Church
Rev. Alex Benson Maulana	Church of Central Africa Presbyterian Blantyre Synod
Msgr Juan Usma Gomez	Roman Catholic Church

Observers

Ms Berit Hagen Agøy	Church of Norway
Dr Gail Allan	United Church of Canada
Mrs Patricia Black	United Church of Christ
Prof. Dr Oscar Enrique Corvalán-Vásquez	Iglesia Pentecostal de Chile
Mrs Corinna Harbig	World Day of Prayer - International Committee
Very Rev. Dr Sheilagh Margaret Kesting	Church of Scotland
Rev. Kristin Molander	Church of Sweden
Rev. Samuel Odjelua	Presbyterian Church of Ghana
Ms Susan-Nicole Powell	African Methodist Episcopal Zion Church
Rev. Dr Staccato K. Powell Sr.	African Methodist Episcopal Zion Church

Rev. Dr Stephen J. Sidorak, Jr.	United Methodist Church
Dr Jørgen Skov Sørensen	Evangelical Lutheran Church in Denmark
Ms Asha Smith	National Baptist Convention USA, Inc.
Rev. Karen Georgia Antoinette Thompson	United Church of Christ
Rev. Peter L. Tibi	Africa Inland Church - Sudan
Bishop I. Ketut Siaga Waspada	Gereja Kristen Protestan di Bali (GKPB)

Resource Person

Dr Sarojini Nadar	Evangelical Lutheran Church in Southern Africa

Guests

Rev. Dr Samuel Kobia	Methodist Church in Kenya
Dr Manuel Butch Montes	South Centre
Mr Daniel Murphy	Environmental Justice Foundation

Stewards

Mr Anthony Kehinde Adebayo	Church of the Lord (Aladura) Worldwide
Ms Maria Allahham	Syrian Orthodox Patriarchate of Antioch and All the East
Ms Rebecca Christine Bolinger	Evangelical Lutheran Church in America
Ms Elissavet Chartavella	Church of Greece
Ms Alice Dakessian	Armenian Apostolic Church (Holy See of Cilicia)
Mr Georges El Hage	Greek Orthodox Patriarchate of Antioch and All the East
Ms Marina Gadallah Atef Ayed	Coptic Orthodox Church
Mr Joshua Gewasa	Evangelical Lutheran Church of Papua New Guinea
Ms Mai Gracy Van Nei Kim	Myanmar Baptist Convention
Ms Aino Elina Luhtasela	Evangelical Lutheran Church of Finland
Mr Baraka Phenias Lwakatare	Evangelical Lutheran Church in Tanzania
Ms Kristina Mantasasvili	Church of Greece
Ms Benny Mendoza	Episcopal Church in the Philippines
Mr Samuel Efrain Murillo Torres	Iglesia Metodista de Mexico
Mr Dedi Bakkit Tua Pardosi	Communion of Churches in Indonesia (PGI)
Ms Esthiane Esther Pomgang	Roman Catholic Church, Focolare Movement
Ms Annette Potgieter	Dutch Reformed Church, South Africa
Ms Anna Karolina Rehnberg	Church of Sweden
Mr Douglas Roberts	Presbyterian Church (USA)
Ms BD Sang	Methodist Church, Upper Myanmar
Mr Kelvin Sutherland-Ocnacuwenga	Moravian Church in Jamaica
Ms Kaeli Sweigard	Christian Church (Disciples of Christ) in Canada
Mr Tobias Menno ter Reehorst	Mennonite Church, Focolare Movement
Mr Bereket Yemane	Ethiopian Orthodox Tewahedo Church
Mr Michael Salib Menz	Coptic Orthodox Church

APPENDIX III: A MESSAGE OF CONDOLENCE ON THE DEATH OF DR WILFRED ABUOM ONGARO

Tuesday 8 July 2014

For we know that if this earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. *2 Corinthians 5:1*

Dear Agnes,

May the strength, love and comfort of the Triune God be with you and your family in this time of loss, and may the sure and certain hope of the Resurrection to eternal life bring hope and healing to your hearts.

We, participants in the 2014 meeting of the Central Committee of the World Council of Churches, give thanks for the life and witness of your beloved husband, Wilfred Abuom Ongaro, and for all the love and generous support with which he endowed your family and community. May his memory be eternal.

We also pray for you, for your daughter, immediate family and the wide circle of friends who are rallying to show their love.

We so deeply regret your absence from our gathering. Rest assured that we support you in your tasks of leadership in the WCC and will aid you in your calling during this time of remembrance and rededication.

Ultimately, we rejoice in the promise of Jesus in John 14:27 – "Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid."

In deepest sympathy and in the love of Christ,

The Presidents, Vice Moderators, Central Committee, General Secretary, staff and other friends of the World Council of Churches.

APPENDIX IV: REPORT OF THE EXECUTIVE COMMITTEE

According to the WCC Rule VIII. 1.b.: *"The executive committee shall be accountable to the central committee, and shall present to each central committee meeting a report of its work. The central committee shall consider such a report and take such action in regard to it as it thinks fit."*

The executive committee elected in Busan had its first meeting in Bossey, Switzerland, February 2014. It is the very first time that Rule VIII. 1.b. has to be implemented and, therefore, this is the first accountability report submitted to the central committee. Suggestions for its improvement are welcome.

The report includes three parts:

(a) A brief account of the meeting
(b) Decisions taken by the executive committee
(c) Matters studied by the executive committee and recommendations to the central committee

1. A brief account of the meeting

1.1. Opening acts Dr Agnes Abuom, moderator of the central committee, welcomed the committee to the meeting. She invited participants to a moment of silence in memory of Archbishop Dr Solomon Tilewa Ethelbert Willie Johnson, member of the central committee, who passed away on 21 January 2014, and Ms Lois McCullough Dauway, a long-time member of the central committee and former moderator of the programme committee, who passed away on 4 February 2014.

Rev. Dr Olav Fykse Tveit, general secretary, welcomed the committee and called the roll of members present. Apologies were received from Ms Anna Akaroa. Rev. Dr Staccato Powell was received as a substitute for Bishop John F. White for this meeting.

The members of the executive committee and staff introduced themselves to one another, and shared about themselves, including the context from where they came.

The role and mandate of the executive committee - including its functions and the ways its sub-committees shall offer their advice - was presented and discussed, making clear that the executive committee shall be entrusted with and made accountable for specific governance authority and responsibility of the WCC as delegated by the central committee, with authority to (monitor) establish limits and guidelines within which management and staff of the Council shall implement the policies and programmes of the Council.

A presentation on consensus and consensus decision-making followed, allowing members of the executive committee to ask questions and offer their own comments and suggestions for an efficient implementation of the consensus method.

1.2. Reports of the moderator and general secretary
The moderator welcomed the members of the executive committee to their first meeting following their election at the constituting central committee meeting in Busan in November 2013. She explained that for this first meeting of the committee, the programme was designed in a manner to enable the members to get to know each other, visit Geneva and know the location of WCC, especially for those who had not yet visited the ecumenical centre. The committee would be introduced to "consensus discernment for decision-making process" and to the new rules which give this committee a new role. This first meeting would also be an occasion to reflect on the mandate given to the central committee and to prepare for the necessary processes and material for central committee in order to discern the way forward for the coming years. The moderator has particularly underlined the new role of the leadership of the central committee (LCC, which replaced the officers) and executive committee: to ensure consensus, strategic reflection and management of process.

The moderator reminded the group that the 10th assembly gave a new mandate that the committee will need to plan and work around for the coming years. As the executive plans to interpret the mandate, the committee is aware of the dynamic context within which member churches operate. This first meeting of the executive committee is taking place at a time when the situation in the world is posing challenges in a new way to the states, communities, churches, and the ecumenical movement. The executive committee members will be sharing their own experiences of the life and work of churches in their countries and the regions and this should inform the interpretation and decision making as well as forming stepping stones in the journey together in the coming period.

The general secretary referred to the experience and mandate of the assembly challenging us now very clearly to give shape to the future role and voice of the WCC in the way we can. He then asked several questions: How can the work of conciliar ecumenism move us as churches now in the next phase of the ecumenical movement? Or to use the metaphor of the Gospel of Luke, chapter 1, which was also used as an entry to the message from the assembly: How do we go into the new dawn God is giving us? How is God making the light of Christ shine in the darkness and the shadow of death, through us and our churches together? How is God leading our feet into the way of peace?

The general secretary shared perspectives on how to understand the mandate from the assembly in light of what was done already and what the executive committee was expected to do.

A detailed list with all the travels and visits of the general secretary was also shared with the committee.

The members of the executive committee offered their thanks to the moderator and general secretary for their reports. Several commented on the two reports.

1.3. "A Pilgrimage of Justice and Peace – Discussion Starter"

The committee received a background paper suggesting the pilgrimage is a response to the most pressing contemporary challenges and threats to life and translates the assembly theme "*God of Life, lead us to justice and peace*" into action. The committee was invited to offer comments and questions. A lively discussion followed. It is recorded in the minutes of the executive committee and will serve as an important source of inspiration in the future steps.

The general secretary reminded the committee that there have been ordinary and extraordinary plans for programme work. The Council cannot afford both. This is a question of staff capacity. There is a need to find a way to bring together different dimensions of the work of the WCC. This pilgrimage is another way to mobilize churches on what the Council, member churches and ecumenical partners are doing together.

1.4. Unfolding the programmatic strategy: a pilgrimage of justice and peace

In the period between the 10th and the 11th assembly, the WCC will fulfil its purpose by embarking on a pilgrimage of justice and peace in which the WCC as a fellowship of churches strengthens its journey together, promoting justice and peace in the world as an expression of its faith in the Triune God. Building on the mandate of the 10th assembly, Busan 2013, WCC has identified five strategic objectives to guide its work.

- *Strengthening the fellowship*
- *Engaging in Advocacy*
- *Encouraging spirituality, reflection and formation*
- *Representing churches in building trust and understanding*
- *Communicating innovatively and successfully*

These objectives are strongly interrelated and can only be reached if interactive strategies are developed and implemented. Each objective needs a well-developed strategy. The pilgrimage of justice and peace forms the overall strategy in which the objectives are being held together. The pilgrimage of justice and peace has therefore these same five basic elements.

The programme areas need to be more integrated and focused in the work. For that reason, it was suggested that there should only be three programmatic areas:

- Unity, mission, and ecumenical relations
- Public witness and diakonia, and
- Ecumenical formation.

1.5. Evaluation of the 10th assembly An evaluation of the WCC 10th assembly would be presented to the central committee in July. The evaluation would take into account the results of the participants' written evaluation, feedback from member churches and ecumenical partners, and the evaluations of the host churches and staff working groups. The evaluation would also be informed by the discussion with and direction offered by the executive committee.

2. Decisions taken by the executive committee

Within the framework of its mandate, the executive committee took the following decisions:

2.1. Approved the Budget 2014
The budget 2014, which is appended to this report and was also shared with all member churches, includes a total income of CHF 27.7 million, with a total expenditure and transfers of CHF 28.4 million and a net drawdown of funds and reserves of CHF 0.7 million. Budgeted programme contributions, excluding assembly, total CHF 20.3 million (preliminary results 2013: CHF 20.8 million).

Total programme expenditure and transfers are budgeted at CHF 21.2 million (preliminary results 2013: CHF 21.8 million). The programme fund balances were projected to close at CHF 2.3 million at 31 December 2014, consisting principally of the Ecumenical Institute scholarship funds and the CWME reserve.

The infrastructure charge to programmes is budgeted at CHF 3.4 million, or 16.4% of total programme income, within the short-term target of 17%.

The budget includes a drawdown on general reserves of CHF 81,000. The finance sub-committee discussed what actions would be required to eliminate this budgeted deficit. After careful consideration, the committee decided that given that the budget year has already begun, emphasis should rather be on monitoring and attention to future planning rather than on adjusting the budget supporting this year's plans. The committee asked that draft budgets should not be presented with a deficit to unrestricted funds for future years.

In accordance with the Rules as amended by the 10th Assembly, the executive committee is required to send the approved budget to the members of the central committee and the member churches (Rule VIII, 4, (a), (ii)).

The executive committee required that (a) the general secretary ensure that members of central committee and the member churches receive the approved budget; (b) that budget 2015 be developed with no deficit to the unrestricted funds; and (c) that quarterly management accounts, compared to budget, as reviewed by the Staff Leadership Group, be distributed on a timely basis to the leadership of the finance sub-committee.

2.2. Approved the capital expenditure limit of CHF 553,000 for 2014

2.3. Received and approved the report of the audit committee

2.4. Appointed Rev. Dr Paul Gardner and Bishop Dr C. Raphael Opoko as members of the leadership of the finance sub-committee of the executive committee, together with Bishop Mary Ann Swenson, as moderator, pending the appointment of the moderator of the finance committee of the central committee.

2.5. Delegated to the leadership of the finance sub-committee the authority to authorise and approve for issue the financial statements 2013, taking account of the recommendation of the audit committee

2.6. Approved the mandate and membership of the steering committee for the real estate development project Recognizing the importance of maintaining maximum transparency and good faith with the central committee and the member churches, the executive committee decided to appoint a new steering committee to accompany the real estate development project; a steering committee had also been appointed by the outgoing executive committee to oversee the previous phases of the project.

The steering committee will: (a) report to the executive committee on the process through the general secretary; (b) ensure that the interests of the council are safeguarded, and (c) explore possibilities of investments and/or contributions from member churches and other partners.

The steering committee will be composed of: Bishop Mary Ann Swenson (United Methodist Church) from the LCC, the Moderator of Finance Committee, Bishop Dr Chibuzo Raphael Opoko (Methodist Church Nigeria), Rev. Laurent Schlumberger (Église protestante unie de France), Metropolitan Dr Vasilios of Constantia (Church of Cyprus), Mrs Celina Falk (Church of Sweden), and moderated by the general secretary, Rev. Dr Olav Fykse Tveit. Three consultants on finance, real estate and legal matters shall be invited by the general secretary.

2.7. Approved the WCC activity plans 2014.

2.8. Adopted the following public statements and minute:

- Statement on Rights of Internally Displaced Persons http://www.oikoumene.org/en/resources/documents/executive-committee/geneva-february-2014/statement-on-rights-of-internally-displaced-persons
- Statement on the use of drones and denial of the right to life http://www.oikoumene.org/en/resources/documents/executive-committee/geneva-february-2014/statement-on-the-use-of-drones-and-denial-of-the-right-to-life
- Minute on South Sudan http://www.oikoumene.org/en/resources/documents/executive-committee/geneva-february-2014/minute-on-south-sudan

2.9. Approved to mandate the leadership of the central committee (the moderator, and two vice-moderators), as well as one person from PricewaterhouseCoopers (PwC), to make a proposal to the central committee about the renewal of the general secretary at its meeting in July 2014

3. Matters studied by the committee – recommendations to the central committee

3.1. Finances

3.1.1. Preliminary results 2013 Preliminary results for 2013 reported a drawdown on funds and reserves of CHF 3.3 million, with total income of CHF 30.9 million, and expenditure and transfers of CHF 34.2 million. Of the total drawdown in funds, CHF 2.3 million concerned the assembly, which reported total expenditure and transfers of CHF 4.8 million, being CHF 0.4 million less than forecast. The preliminary results indicate a small closing balance of CHF 94,000 for the assembly fund at 31 December 2013.

It was noted that this financial result for the assembly meant that there would not be a call to release the designated programme funds of CHF 533,000. The revised assembly budget approved in August 2013 had included the release of those funds to cover a potential over-expenditure beyond the available fund balance.

Preliminary results report general reserves at CHF 6 million, increased by CHF 0.3 million from 2012, principally because of a low level of capital expenditure compared to budget. The general reserves preliminary result is close to the budget target set in March 2013 of CHF 6.1 million, but below the target level of CHF 7.5 million, being 50% of staff costs, as set by policy.

The committee required that (a) a transfer of CHF 100,000 be made from the general reserves on closing 2013 to the fund for the 11th Assembly; and (b) the general secretary ensure that members of central committee and the member churches receive the annual financial report as required by the Rules.

3.1.2. Bossey guest house and conference centre The preliminary results for the Bossey guest house and conference centre were reviewed with the business and sales manager. Initiatives undertaken since summer 2013 were presented. Although the overall net results for the year 2013 were CHF 0.4 million under budget, it was noted that sales had increased by 12% in the seven months from June to December 2013, compared to the same period in 2012.

The committee noted that the assembly finance committee had required that "an integrated strategy be developed for the use of the *Château de Bossey* which respects the original purpose of the Ecumenical Institute, to be reviewed in draft by the executive committee in February 2014".

The executive committee required that: (a) the integrated strategy for the use of the *Château de Bossey* be developed as planned, including the integrated financial profile, and the Bossey scholarships policy; and (b) the financial profile be developed with the objective that activities become self-sustaining.

3.1.3. Investment results 2013 and compliance with policy Preliminary investment results recorded CHF 0.6 million in financial gains on investment and currency. In particular, the Endowment Fund of CHF 6.2 million had a return of 6.3% from a balanced investment portfolio which included sustainable equity funds. Income from the Endowment Fund benefits principally the Ecumenical Institute and its scholarship funds.

It was reported that there was compliance with all aspects of policy, except for the current composition of the investment advisory group, which should include a programme executive or a finance manager from a related organisation. This will be corrected before the next meeting.

3.1.4. Capital expenditure In 2013, capital expenditure totalled CHF 0.3 million, compared to the approved budget limit of CHF 0.5 million. This very low level of capital expenditure followed recent years of investment in the estate at Bossey, and of renovation of the Visser t'Hooft Hall as well as the fire security renovation at the Ecumenical Centre.

3.1.5. Income development strategy The draft strategy document, "Opportunities for income development with members and partners of the World Council of Churches" was reviewed. Concern was expressed about the on-going downward trend of contributions income. The committee urged that there be a thorough analysis of the reasons, in order that appropriate measures can be taken.

The assembly finance committee had requested that the income development strategy incorporate milestones for contributions development. It was noted that the milestones integrated in the text concerned measures of the level of engagement of staff and leadership in fund-raising activities. In this challenging environment, the overall income development targets included in the strategy remain relatively stable.

It was further noted that the income development strategy recognised that all staff had responsibilities in supporting fund-raising efforts, and in this respect staff job descriptions would require revision in certain cases. The proposal that a fund-raising reference group be formed to be composed of voluntary members, whether within the WCC constituency, or including others with specialist competency, was discussed and supported.

Upon recommendation of the finance sub-committee, the executive committee: (a) encourages each central committee member to develop a sense of ownership of the strategy and support its implementation by seizing opportunities for increasing programme funding in collaboration with the Income Monitoring and Development team, and in accordance with the role, as defined in the Rules; (b) endorses the proposal that a seven-member fund-raising reference group be formed, with terms of reference to be submitted for review by the finance committee at the central committee in July; (c) requires that the process of interaction with the Gates Foundation be accompanied closely by the general secretary, the moderator of central committee and a representative from

the Orthodox member churches; and (d) requires that the draft strategy document be further enhanced by incorporating the five key objectives of the strategic plan, and be presented for approval at central committee.

3.1.6. ***New plan for member church contributions*** A proposed plan for membership contributions which had been developed based on recommendations by the assembly finance committee was reviewed. The plan sets membership contributions for 2014 at the level of giving in 2012, and requires that there be an approach to member churches seeking a mutual understanding of their commitment, including a request for an increased level of contribution at 2% to 5% higher than that of 2012.

The committee welcomed an approach which favours individual communication with the member churches on the possibility for increasing the financial contribution. The communication should include both an appreciation for the prior year's contribution and reference to the assembly outcomes and work of the WCC.

The executive committee required that: (a) the draft letter to member churches be edited to include thanks for previous membership contributions in the period leading to the assembly, and examples of how that funding had made a difference; and copies of the letter be sent to the relevant central committee member; (b) in accordance with their role description, central committee members be charged with the responsibility to engage with member churches in their regions on membership contributions for 2014; (c) the membership plan as described in the document now be launched; and (d) the request to member churches for contributions for the 11th Assembly be prepared in 2015.

3.1.7. WCC Policies In the context of its mandate which requires that it consider for adoption amendments to accounting policies, and monitor compliance with policies issued by central committee, the current list of WCC Policies was reviewed.

The executive committee required that: (a) the audit committee mandate be reviewed by the new audit committee, and any questions brought to the central committee; and (b) a plan be prepared to ensure review during the period 2014 to 2017 of all policies listed as approved by executive committee.

3.1.8. Approach towards strategic financial planning A draft outline of the strategic financial plan, based on the recommendations of the assembly finance committee, was reviewed. The plan outlined programme income and expenditure for the period 2014-2017. The assumptions underlying the plan were explained, particularly those concerning the income trend for 2014-2017 which showed a decline from CHF 20.6 million to CHF 18.9 million.

The assembly finance committee had required that the financial strategy for the four-year period be developed with reference to a categorisation of WCC's focused work, to be approved by central committee, identifying those elements considered as "indispensable, important and desirable".

It was reported that the five key objectives (see point 1.5 above) for 2014-2017 had been discussed and endorsed. Reference was also made to a classification of programmatic work into "core areas, ecumenical initiatives and short-term projects" as discussed by executive committee in March 2013. There was discussion as to whether such a classification could be considered helpful in the context of financial planning, given the challenges of the terms "indispensable, important and desirable" in the formulation proposed by the assembly finance committee.

The executive committee required that**:** (a) the strategic financial plan be developed for approval by central committee, setting out how contributions could be applied to meet the five key objectives, and working within the limits as set by the assembly; (b) the financial plan be accompanied by notes explaining how it would be implemented; and (c) the agendas for future executive committee meetings include a session of dialogue between members of the finance sub-committee and the programme sub-committee.

3.2. Programme

3.2.1. Reflections on the first outline of a WCC Strategic plan 2014-2017 The committee received with appreciation and affirmed the document, and offered concrete suggestions for its improvement. The strategic plan will be presented to the central committee for action.

The committee recommended that (a) the strategic plan be developed further as proposed while the chapter on strategies be strengthened with methodologies and that the programmatic areas include clear milestones and outcome indicators; (b) the pilgrimage of justice and peace become an integral part of the programme plans; (c) the pilgrimage of justice and peace become an important framework to involve the member-churches, NCCs, REOs, CWCs and civil society movements in their different expressions.

3.2.2. The pilgrimage of justice and peace in the context of a strategic plan The committee received with appreciation and affirmed the document that was presented for discussion. The committee recommended that (a) this document is aligned with the general secretary's report, the WCC strategic plan 2014-2017 and Communications Strategy 2014-2017 - the pilgrimage of justice and peace; (b) the communication strategy be affirmed, especially the need for internal communication in the fellowship in the form of an ecumenical living room through social media and with the help of liaison officers so that the work of the Council is more strongly related to the needs of the churches and the national ecumenical movement; (c) the pilgrimage of justice and peace reference group be comprised of members from the consultative bodies and partner organisations.

3.2.3. "Who do we say that we are? - Christian Identity in a Multi-religous World" The committee received with appreciation and affirmed the document, offered observations for its improvement and recommended that: (a) a study guide be developed by staff to accompany the document; (b) the document be finalized while taking care of doctrinal sensitivities and of the need of gender and youth perspectives and that it be presented to the central committee for approval including proposals for contextual reception.

3.2.4. "An Economy of Life for All Now: An Ecumenical Action for a New Economic and Financial Architecture" The committee received with appreciation and affirmed the document, made observations and recommended that this document be further developed to make the language more accessible to churches.

3.2.5. ECHOS Commission – Youth Engagement in the Ecumenical Movement The committee received and affirmed the proposal for a new structure and mandate of the ECHOS Commission with the deep conviction that the involvement of youth bodies in the churches and the ecumenical movement should be increased and that the churches should intentionally engage in pilgrimages of justice and peace guided by the youth themselves. The committee offered concrete recommendations for the size and mandate of ECHOS, including the participation of eight youth advisors to both ECHOS and the central committee.. These recommendations will be forwarded to the central committee for action.

3.2.6. The Commission on Education and Ecumenical Formation: Proposals for Mandate and Composition The committee received with appreciation and affirmed the proposals which will also be forwarded to the central committee for action.

3.3. Staffing, Personnel and Nominations

3.3.1. Membership Matters The committee affirmed the suggestions coming from the delegation visiting the Church of Central Africa Presbyterian Blantyre Synod and recommends to the central committee that the CCAP Blantyre Synod be admitted into the WCC fellowship for a specified interim period as a member church, according to Rule I.5.

The committee was informed that, following the decision of the outgoing executive committee, there has been a recommendation to the central committee that the Dutch Reformed Church of South Africa be readmitted into the WCC fellowship for a specified interim period as a member church, according to Rule I.5.

The committee was also informed about the application for membership in the WCC of the Council of Baptist Churches in North-East India and that a team visit to this church will be conducted in June in order that a decision is taken by the CC, as it will be taken for the other two applicant churches.

3.3.2. Proposed agenda of the central committee 2014 The committee reviewed the draft agenda of the central committee 2014 meeting and made concrete proposals.

3.3.3. Proposal for the membership of the standing committees of the central committee The committee approved the size of the standing committees of the central committee. It was affirmed that the leadership of the central committee has the freedom to move about in the various meetings of the committees of the central committee. It was also affirmed that the presidents should be assigned to the various committees based on consultation with them.

Changes proposed were noted. There will be eight additional youth advisors to the central committee who will also be assigned to committees.

Completed and balanced lists will be presented to the leadership of the central committee, May 2014 and subsequently to the central committee for action.

3.3.4. Committee Leadership The committee elaborated a balanced proposal for the leadership of the standing committees of the central committee. The proposal will be submitted to the central committee for action.

3.3.5. Pension Fund Board The committee proposes the name of Rev. Dr Martin Hirzel (Federation of Swiss Protestant Churches) to represent the employer (as a member of the governing body) in the pension fund committee, together with two senior staff members appointed by the general secretary

3.3.6. Audit Committee The committee proposes Bishop Petra Bosse-Huber (EKD) and Dr Audeh Quawas (Greek Orthodox Patriarchate of Jerusalem).

3.3.7. The Nomination Process to WCC Consultative Bodies The committee: (a) encouraged both executive committee members and staff to follow up with churches that had not responded to the invitation to submit names for consideration for the consultative bodies, and (b) offered criteria and guidelines for preparing nominations linking the work of consultative bodies with the pilgrimage of justice and peace and systematically implementing the consensus methodology.

Suggested Actions:

1. The Report of the Executive Committee, February 2014 be referred
    a. to the policy reference committee for comments about its overall content
    b. to the governance and nominations committee for comments about the format and
    c. to the finance committee for comments on reporting financial matters for decision.

2. Comments from all the committees of the central committee be forwarded to the policy reference committee which will bring to the central committee a recommendation for action.

3. The central committee to receive the report and instruct the executive committee about its format and style in the future.

APPENDIX V: MODERATOR'S ADDRESS

Moving Together Towards Communities of Justice and Peace

Prayer
We believe in our God, who created a changing world,
Where there are no unchanging laws and no natural order of rich and poor,
Who calls us to change and transform the world.
We believe in Jesus Christ rising in our lives
Freeing us from prejudice and presumption, from fear and hatred,
To carry on the struggle towards the kingdom.
We believe in the Spirit, uniting all the people to work for a just peace that is possible
In the future of God's world. Amen.
(from: The Writing on the Wall, vol. 3 no. 3)

1. May I begin by expressing my gratitude to you for entrusting me with this great responsibility of the moderator of the central committee of the WCC. It is a calling and not merely a duty. I therefore humbly continue to request your prayers, counsel and accompaniment as I and the leadership of the central committee seek to fulfil the mandate placed upon us for the glory of God.

Central Committee – A gift community

2. Central committee to me is a gift-space, a safe and constructive space for mutual sharing of our talents and gifts for the furtherance of ecumenism. In this gift-space, which is like a household, there is room for young people, men, women, persons with disabilities, and the elders. All are welcomed to speak respectfully without fear in this household. Everyone is listened to and heard. To this central committee household you bring a gift to offer and you come to receive a gift. This gift-space shall be protected, accessible and free to all; like a bird's nest; warm, safe and protected, where one can sing and fly with ideas.

A faith community

3. We as central committee members are a community praying together, a community discerning the will of God together, a community empowered by the Holy Spirit and moving together on our ecumenical pilgrimage towards the kingdom of God. As a faith community, we are challenged to review our patterns and practices with a view to respond to the yearning for new hope and energy in the movement. Is it time for us to dare to dream again of "seeking first the kingdom of God and his righteousness, and all these things will be given to you as well" (Matthew 6:31-33)?

A vision bearing community

4. Besides being a gift, fellowship and faith community, central committee shall be a visionary community that embodies our vision of *oikoumene*, seeking alternative values, ways of life, a learning community that works together in truth and love. I envision a central committee that engages creatively and intentionally with churches, ecumenical organizations and other constituencies on the journey toward justice and life through building, strengthening, consolidating relationships and challenging them where necessary. Members of the central committee shall serve with commitment, humility as we seek to inspire, stimulate and steer the way for people of God as they join the journey. For me, central committee comprises a group of men and women absorbed in critical reflections (like the Berea Christians who searched scriptures diligently) on the key issues, concepts and challenges of our time; focused on the task, highlighting stories of the people in the margins ("commons") with a view toward discerning appropriate positioning, direction and action.

5. As we assume our individual and collective roles, we are challenged to think about the legacy being bequeathed to the next generation. What will distinguish this central committee from the previous ones? What

would we want, in God's grace, to be remembered for as the central committee members elected after the WCC 10th Assembly in South Korea in November 2013?

6. I commit myself with the leadership of the central committee to ensure that this gift-space enables all of us to think freely, become motivators and mentors as we endeavour to become a community of renewal and growth. As for staff under the leadership of the general secretary, we encourage you to use your competencies and expertise which we shall respect as you continue to be the agents of our ecumenical vision, cognizant of the financial challenges and the fact that your work in the council is more than a job for you. I would like in humility to invite all of us to this gift-space to accept the value of dignity in difference and diversity with courage, truth, love, openness and willingness. May the Holy Spirit grant us patience to listen, pray, reflect, speak and act without fear; may our leadership style be spiritually inspired. Come, let us reason together! (Isaiah 1:8)

The Dynamics of the Global Village or Global Jungle

7. Many years ago, the term "global village" was coined and used to indicate that humanity was now more than ever interrelated and closely connected because of communication both in terms of travel and flow of information. There is no doubt that the global village has created closer linkages and enabling environments for business transactions and international political engagements. In the modern era, cell phones have redefined the world in ways that suggest "every place is the centre-of-the-world." It may be argued that live "instantaneity" and "digitaneity" have placed "everyone" in the front row in the world arena. From just about everywhere in the world, the whole "*oikos*" can be perceived or imagined. However, the practice and impact of the global village is a matter of interpretation.

8. Christianity has also contributed to the understanding of the one world (*oikoumene*). The WCC's formation in 1948 was a recognition of church present in "all" places around the world. In the global village we also experience exclusion, marginalization and threats to life. If Jesus were looking at humanity, what picture would he see of this world? What is our understanding of a village or for that matter a jungle?

What is humanity struggling with?

9. Let us explore some of the main characteristics of the global village/jungle. Within a few minutes we cannot exhaust the many issues that men and women, boys and girls are struggling with in our individual contexts. You come with the narratives of people's struggles for dignity, justice and life as humanity and creation is threatened. You also come with stories of hope and resilience of our people. I will highlight a few issues for our discussion.

Poverty and inequality

10. "I came so that they may have life and have it abundantly," said Jesus. (John 10:10)

11. People living in poverty and squalor have yet to enjoy the fruits of the economy that God has given humanity. It is imperative to seriously work on the economy of life. A number of us come from countries that experience grinding poverty and hunger. People are dying daily because of lack of food. The right to food and basic services is a matter of life and death. We all are aware of alarming global and national statistics on these problems. This is contrary to the economy of life. We all know that the Millennium Development Goals of halving and eradicating extreme poverty and hunger by next year (2015) are far from being met. After the financial crisis in 2008 people around the world, particularly youth and women, fell into poverty and unemployment and yet we witness huge amounts of money spent on armaments and other priorities, paying no attention to suffering people. This is an economic doctrine, structure and system that produced 85 tycoons who own more than the 3.5 billion poorest people on earth. The concept of growth without limits remains prevalent for most policy makers instead of eradicating poverty by intentionally investing in people. In other words, we need poor-people-centred growth policies. There are countries that really need qualitative and inclusive growth while others need de-growth. The issue of chronic concentration of wealth in the hands of a few has not been fully addressed for a long time.

Poverty amidst wealth: growing inequality and the irony of growth

12. We live in a world of paradoxes. On the one hand, the world has never been wealthier. In spite of the global financial and economic crisis of 2008, global wealth grew to US$120 trillion in 2010 or an increase of 20 per cent from 2007. Yet, on the other hand, the world has never been more unequal. The UNDP report of 2013 observes that 40 countries in the developing world performed better than expected but in the same report most countries of the global south fell below standard on Human Development Index (HDI).

13. Inequality is higher for wealth distribution than for income distribution. More specifically, the richest one per cent of the world's people holds 31 per cent of the world's wealth while the richest 10 per cent has 71 per cent. At the opposite pole, the poorest half of the global population possesses merely 3.7 per cent of global riches and the poorest ten per cent has scarcely one thousandth of global wealth, translating to a lack of access to basic needs necessary for survival and a dignified life. As confirmed by some of the WCC regional studies and consultations, the experience of impoverishment is further shaped by social hierarchies based on gender, class, race and ethnicity.

14. The rise in inequality is linked to the growth paradox: even where wealth creation at the national level has occurred – as reflected in economic growth – this has not necessarily led to poverty reduction. A recent analysis by Peter Edwards in the WCC publication "Poverty, Wealth and Ecology – The Impact of Globalization" observes that "there is mounting evidence that wealth creation at the macro-economic levels does not automatically result in poverty reduction nor is it a sufficient condition for alleviating poverty…Only 9.5 per cent of consumption growth between 1993 and 2001 benefited the poorest 50 per cent of the world's population." Global economic corruption mutated in relations between corporations and countries sharpen the concentration of wealth to a few. So called investors either from China, the EU or the US take advantage of poorer nations in unfair deals that are not for the benefit of the people but those of the investors. In areas such as extraction industries as in Africa, the continent is left with gaping holes in the ground after oil and minerals are extracted.

15. Without addressing this issue of equitable production, consumption and distribution of goods and services at various levels when planning our economies, issues like gender injustice, poverty, marginalization, climate change, indebtedness, bubbles and crashes will persist. Let us move together to justice and peace where we shall experience economies of life and ecological justice. We have spoken so many times about eradication of poverty but our statements have not been sufficiently followed by our actions as churches and the ecumenical family. We must engage ourselves in advocating for poverty eradication by investing in people. Our concern today is that those who are responsible for formulating economic, financial and ecological policies have not addressed the real root causes of the problem.

16. As far as churches are concerned about economic problems, many of them tend to look inwards, struggling with how to balance their budgets. Those in poorer regions of the world are affected more than others. In what way can the El Escorial spirit of ecumenical sharing of resources be rejuvenated to help each other and to also resource the ecumenical family?

Governance

17. Representation and participation in global and national governance systems remain weak as many a nation and people are excluded.

18. **Supranational power brokers** – This century has witnessed and continues to witness the erosion of the concept of the sovereignty of the nation state. Slowly but steadily the nation state in which people have at least a certain say in their own affairs, is replaced by supranational institutions or bodies of all kind, which *de facto* are so powerful that, more and more, they undermine participatory democracy. They all have one distinct feature in common: decisions in their boardrooms regarding millions of people, often deeply influencing their lives, whilst they have literally no say in it.

19. **People's participation replaced by "sponsor democracy"** – Since the 1990s, the number of military coups and governments has steadily declined and instead elections have become the norm. While many people still believe in the values of democracy and democratic governance, democratization processes have been slow partly due to rigging, violence and refusal to accept results. But even in traditional democratic societies, democratic values are steadily replaced by "management democracy". Neo-liberal principles are eroding the role of the collective state. Its services are privatised and the market takes over. Politicians simply manage. They do not lead, they do not guide, and they have no ideals. Democratization has become an instrument to build a political class of like-minded and well-rewarded servants of everyone but their own people, and protecting the interests of the mighty corporations. The exclusion of common citizens from meaningful participation in their own future is a worrying trend that undermines the tenets of democracy. A dark cloud of alienation is covering our societies.

20. In conflict and post-conflict societies, citizens have largely been turned into dependent subjects in the hands of warlords. Exercise of power is expressed in greed; lawlessness, corruption and unaccountable power enabling a relatively small clique of the political class to absorb functions of state and managing/turning them into private property.

Proxy conflicts and wars on the rise

21. The times when nation states fought it out on the battle field may be over; however, its replacement is often sneaky and far less recognizable. Most conflicts which terrorize people nowadays are related to the capitalist scramble for resources. Local conflicts and even international ones have been privatized. Mining interests in the Democratic Republic of Congo (DRC) have engulfed the people there in conflicts for decades now. This can be attributed to many regionalized conflicts and national ones for example, the extremely profitable narcotics market in the USA has turned Central America from Colombia to Mexico into a battle field destroying the future of millions of mainly young people. Traditional factors like tribalism, nationalism and religion are manipulated to cover up for the real instigators of conflict as observed in the Central African Republic and South Sudan.

22. During the pilgrimage of justice and peace, churches should go beyond peace-building interventions to analysis of causes of conflicts and engage in early warning training of communities as well as influencing policy at national, regional and global levels on "no more war".

23. **People on the move – Migration and human trafficking –** Migration, whether free or forced is a reminder in our time of the biblical exodus story about God's people who had been subjected to decades of enslavement, exploitation, injustice and death, finally fleeing to the "promised land". The widening gap between "rich and poor" both on a national and a global scale, is fuelling migratory movements. Widening access to communication and the steady growth of "exiled communities" stimulate the migratory movement. We face a similar situation. "People on the move" are the cheapest mobile labour force on earth! According to the UN, there were 2.4 million human trafficking victims in 2012, and 80 per cent of them are being exploited as sexual slaves.

24. Economic stagnation around the Mediterranean (and elsewhere) has contributed to the rise of civil unrest resulting in chaotic civil war – as in Syria – or widespread discontent and despair, especially amongst youth, in places like Tunisia and Egypt. Economic crises of recent years for the poorer sections of the Southern European population have narrowed the space for migrants. The rise of populist, nationalist and even fascist political forces all over Europe are contributing to a xenophobic mood amongst (perhaps a majority) of Europeans. Those widely-spread negative tendencies are not guided by well-founded information but seem to be rooted in widespread feelings of insecurity. Such is the case even amongst the "rich", who more and more reject solidarity postures as building blocks in the quest for a stable social fabric.

25. "Migration" in its many forms, has become a moral issue and has come to the attention of the church. Churches have long engaged with migration issues. Before and especially after the Second World War, churches helped to settle and resettle hundreds of thousands of people displaced by the war. A migration network that soon spanned the whole world with the collaboration of churches in North America and Australia came into

existence. During the turbulent days of the decolonization in Africa and elsewhere and during the anti-apartheid struggle which displaced so many people, churches and their diaconal institutions were most active. Given the issues at hand, it is time to intensify the engagement of churches.

26. There is a need to strengthen ecumenical involvement in European policy making both with the organs of the EU, as well as with governments in the member states. Churches of the global south need to raise awareness and lobby against human trafficking and forced migration. Pastoral and diaconal activities by (individual) churches, mainly in urban centres, like other such solidarity work, are strained to the limit due to resource scarcity and negative impact of local, national and European-wide policies. A sustained, coordinated and cohesive counter offensive against the various expressions of xenophobia, racism and cynicism in the political and public domain is imperative. There is a need to enlarge and improve diaconal services for "people on the move". This requires collaboration between local, national and transnational institutions together with initiatives of Christian solidarity with "people on the move".

Desperate, unemployed youth with no perspective for future

27. Global demographic information indicates a growing youth population, in general and especially in the global south, experiencing challenges of unemployment and marginalization. The youth bulge is raising concerns because historical evidence shows that when young people, especially young men, are unemployed and pushed to the margins of society they are readily drawn into the dynamics of social upheaval or even war. A recent (2013) study by Kenyan and German students on the topic 'Youth-Led Development in Kenya – Challenges and Opportunities' points toward potential socio-political conflict.

28. Globally, young people are among a growing turbulent population, yearning to work, and yet finding themselves on the fringes of society, marginalized and excluded politically and economically. The resilience of young people is amazing; their capacity to survive amidst hardships is incredible. But when the stresses and strains become overpowering, they may be tempted to resort to violence in an effort to realize what they deem to be their rights.

29. Current structures and ways of work do not and cannot attract many young people into the ecumenical movement due to their hierarchical nature.

Understanding of the village as opposed to the jungle

30. The African village is a place where people know each other, where they take care of one another, where they protect each other, where they share and learn together for the well-being and mutual benefit of the community. The global village as described above is not the African village writ large, where sharing, caring and nurturing take place. Christianity contributed to the awareness and the reality of the global village with its many challenges to humanity. We are engaged with a global jungle rather than a global village.

31. In the "global jungle" how does the human community lay claim to the fullness of life while surrounded by weapons of mass destruction? In the global jungle, people live in a culture of self-alienation, while Christian faith compels us toward the values of inclusive brotherhood and sisterhood. Radical individualism and self-centeredness in the global jungle threaten the exercise of democratic rights in the industrial world and in the global south. How do we help humanity rescue itself from threats to fullness of life?

Changing ecclesial and religious landscape

32. **Status of ecumenism –** During the 20th century, the World Council of Churches was in solidarity with the poor; it was deeply engaged with the struggle for human rights, with the struggle against dictatorial regimes, with the struggle for racial justice, and with the witness of peace against the violence of geo-political hegemony. In retrospect, those initiatives can be deemed high points of ecumenical engagement.

33. **People's struggles –** The WCC as an ecumenical movement has according to some observers loosened its ties with these movements of justice and peace toward the welfare of all living beings. It has lost credible

discourse on issues of justice and peace and thus jeopardized a credible connection with people movements on local, national as well as global levels.

34. Perhaps the WCC's greatest loss has been young men and women. The World Student Christian Federation (WSCF), Young Men's Christian Association (YMCA) and Young Women Christian Association (YWCA) constituted the lifeline of the ecumenical movement. In fact, it was the students, young men and women, who built the foundation of the ecumenical "*oikos*" that gave shape to the WCC long before the 1910 missionary council conference. In today's ecumenical structures, young people hardly feature with their ability to inspire, challenge and move on the frontiers of mission. Many young Christian men and women are active in various churches but enjoy few linkages with the organized ecumenical movement. What is the future of ecumenism in the absence of young men and women? Who will be the creators and carriers of the ecumenical vision?

35. Even though the collective heritage of our ecumenical legacy is strong, we are challenged to identify ways of building on it in ways that empower the younger generations.

36. **Threat of stagnation –** National, regional and even global ecumenical structures face the prospect of losing their respective identities or simply stagnating because of financial crisis. The courage to be engaged with a credible, authentic voice amongst multiple actors in the global arena is perhaps the biggest challenge of 20th century ecumenicity. On the other hand, self-aware stakeholders in many sectors of society now share concepts and values that were championed vigorously during the past century by the WCC specifically and the ecumenical movement at large. Could it be that the ecumenical movement is grappling with success, reaching for categories that render the ever-changing patterns of the global village understandable and life-giving? Perhaps the WCC is being called upon to identify paradigms [multiple and common "commons"] and a discerning language of engagement [and "futuring"] with all life-giving movements, in churches, in governments and in multinational agencies. Does the WCC have a role in the revival of local ecumenical structures/movement?

37. **Multi-religious realities –** In many places religion is increasingly deployed as a tool to set people against each other. A worrying trend is the lack of or inadequate ecumenical engagement with the rise of fundamentalism, in the religious forms of intolerance and the political forms of violence in Christian and other religious groups. The on-going balkanization of the Middle East pits Shia Muslims against Sunni Muslims and destroys the future of millions, while providing industrialized nations with access to oil and gas resources.

Signs of hope

38. "I have witnessed the affliction of my people... and have heard their cry... I know well what they are suffering" (Exodus 3:7).

39. The young generation suffers a deep identity crisis and cultural "anomie" of social violence as well as disorientation in their cultural life and yet in the midst of this deep identity, livelihood crisis, a fresh emergence of youth movements is budding as flowers of hope among our grassroots communities. They converge around life threatening issues like environment, conflict mitigation and spirituality.

40. Since the seeming demise of the Cold War era, minimum peace in the international arena has been replaced by terrorism and war against terror. There are however, growing seeds of hope in the people's peace movements, including interreligious and citizens' movements which are spreading everywhere challenging the nation states' reliance on military power. There is a growing international and cosmopolitan network of solidarity as expressed in the World Social Forum to which WCC has been participating and a resurgence of international campaigns against all sorts of violence; e.g. gender-based violence and injustice.

41. Churches are challenged by unlimited opportunity to address the spiritual and moral issues of people and society in the midst of dynamic change on all fronts, insights that cannot be expected from any other group in society. [Paul Abrecht, in "The Churches and Rapid Social Change", 1961] While this assertion remains correct, today, unlike in Abrecht's day, more actors lay claims to spiritual and moral values that churches and the

ecumenical movement at large must seriously engage with. Churches are challenged to restate and refocus their insights drawing heavily from their constituencies/members and local communities.

New Ecumenical Call – Repositioning the people of God for transformative ecumenism

42. “Take every care to preserve the unity of the Spirit by the peace that binds you together” (Ephesians 4:3).

43. **Revitalization of Spirituality in the Ecumenical Movement –** Let the limitations of our structures not limit, curtail or even inhibit our initiatives. The WCC 10th Assembly in Busan, Korea experienced deep engagement with spiritual worship, Bible study and with the events that Korean churches provided with regard to prayers and ecumenical action related to peace and reunification. In these encounters we experienced revitalization of faith and commitment toward renewal of the ecumenical movement.

44. In our churches and ecumenical movements on local, national and global levels there is need to revitalize authentic spiritual engagement with the biblical witness as commitment to the spirit-centred mission statement adopted by the assembly. A revitalized ecumenical spirituality must not be bound by narrow and tradition-bound religious, ecclesial and dogmatic frameworks if they have proven to be unhelpful to addressing the present needs. Rather, it must embrace a prophetic posture for justice, for peace-making and for the diaconal care for all living beings. It means that the Spirit flows in all communities of the earth and seeks far beyond the church and beyond humanity. Such revitalization must also take place within this Ecumenical Centre among staff and in the lives of central committee members. Without spiritual revitalization in our immediate ecumenical ministry, we cannot engage with the movement of the Spirit among the members of grass-root churches and among all living beings.

45. Busan was a turning point that inspired hope for the future of ecumenism but also recognized the need for change in order to sustain and nurture the hope. This is hope that demands a leadership that is bold and servant in nature, modelling the example of Jesus Christ when he washed the feet of his disciples. This is a leadership that will shepherd the ecumenical movement; a faith and value driven leadership that fosters change and mentors future leadership.

46. Revitalization of spirituality should take place in the prophetic witness for justice, the peace-making ministry and in the diakonia movement to care for life of all living beings. This is already taking place on the local level. The place, positioning and role of women in the ecumenical movement remain critical for revitalization and in the pilgrimage of justice and peace. Hence gender justice as a key ecumenical issue requires WCC to seek a fresh theological basis for gender justice for life together in the family and the community. Repositioning the people of God is about a prophetic voice in the midst of violence and injustice; a prophetic stance based on robust contextual analysis and connected to the realities of the “commons”. It is the prophetic stance to the powers; in the midst of the earth groaning, oppression of people under the political nexus of nation states; the rise of religious fundamentalism and terrorism in all regions and new forms of injustice including violent conflicts related to gender, culture and race.

47. **Ecumenism and Youth –** If there is a growing sense that the global ecumenical movement is losing its prophetic cutting edge and instead becoming more and more institutionalized and bureaucratic; it is also because it has slowly but steadily been losing its youthfulness. We tend to trace back, consciously or otherwise, the genesis of the modern ecumenical movement exclusively to the historic mission conference that took place in Edinburgh in 1910, often without any reference to the student and youth movements such as the World Student Christian Federation (WSCF), YMCA and YWCA which together formed the first ever modern ecumenical movement whose vision was nurtured by a radical hope for God's reign of justice in history and by a call to prophetic witness in church and society. Therefore, to bring back prophetic dynamism and movement emphasis into the ecumenical movement we need to let the young generation own and define the ecumenical movement. Youth possess the energy and idealism about the church and the world they see around them and want to be able to make a difference.

48. People under the age of 18 constitute about 46 per cent of the global population today. And these are the people who have played a central role (and continue to do so) in socio-political movements for change across

the world in the first two decades of the present century. Yet we do not see them in the ecumenical movement in many leadership roles. As one of our young theologians and ecumenical leaders, Jennifer Leath, put it, we must acknowledge that there is a generation gap in the worldwide ecumenical movement and that the structures and the systems with which we work today have actually aged. We need to ensure that as we age, others behind us can come up. Unfortunately, in most of our ecclesial traditions and also within the ecumenical movement, we still tend to associate "authority of voice" with older and experienced leadership and disregard youth leadership. The young generation may not bring in as much experience with them, but they do bring in creative freshness, liberative vitality, prophetic dynamism, and radical hope: all of them in non-institutionalized form. We need to – and we will – deliberately harness this energy and potential of the youth in order to revitalize the ecumenical movement with its emphasis on prophetic justice. As the prophet Joel reminds us, it is the young generation that has the capacity to see visions (Joel 2:28) and therefore the transformative ecumenism that we envisage must necessarily be one that is envisioned by the young generation of our times.

49. Busan affirmed life through the pilgrimage of justice and peace. Life is important to God and to sustain this call, hope and broad engagement, the pilgrimage of justice and peace has to place local churches and communities at the heart/centre of the movement. Furthermore to ascertain ownership of the pilgrimage, it has to move out of Geneva to the people only; then will it become a reality. Through intentional efforts at ensuring ownership, the pilgrimage of justice and peace is an opportunity to rebuild, build and restore trust. Like a bank account, the trust and its incremental levels in moving together towards justice and peace are crucial. The Busan hope has to be translated into trust where all believe they have a place, a stake, and a contribution to make.

50. Cognizant of the forces against and threats to life our participation requires long-term commitment that is characterized by well-defined processes that facilitate sustained engagement and not stand alone events. A process-oriented pilgrimage that can bear witness to change and a process-oriented movement of justice and peace that draws on individual and collective wisdom of the faithful "the commons" so as to converge for life are needed.

51. Ecumenism is a call directed by the Holy Spirit. Without change we cannot survive. The future of global ecumenism lies with ecumenism from below, ecumenism from the margins of the cities and urban centres, from rural areas, from local churches, and from migrants and people on the move (commons). Moving together we respond in the mode of social and spiritual struggle to the call of unity with people of other faiths. The financial crisis that has affected churches and Christian communities provides opportunity to reflect on the objectives, methods and approaches to our work; it provides an opportunity to revisit the roots of Christian spirituality.

52. Our future and our journey together is premised on the call for unity as a gift-space that is open, free and safe for all; a gift-space where ecumenism is rooted in the struggles of people for justice and life; a gift-space for the unity of the church, the unity of all humanity and all creation. Our journeying together on this pilgrimage of justice and peace will afford opportunities to all, not least young men and women, to plant seeds toward the redefinition, the re-shaping and reviving of the ecumenical movement. Let us move together to rebuild, restore and reclaim a life-giving and life-empowering world where all live in dignity, peace and justice.

APPENDIX VI: REPORT OF THE GENERAL SECRETARY

I. Our prophetic call – a twofold call from the 10th Assembly

Dear sisters and brothers,

"...making every effort to maintain the unity of the Spirit in the bond of peace." Ephesians 4:3

1. We have called one another through the 10th Assembly to be led by the God of life. This is formulated in two calls to which we are responding now. One is formulated in the statement on unity, how we understand God's call to unity today. The other is the call from the message, to join in a pilgrimage of justice and peace. The two are interrelated – in our ecumenical journey up to the 10th Assembly and in our vision and concrete plans for the time ahead of us.

2. Unity in justice and peace is not what rules the world of today. These calls, therefore, require us to be prophetic in bringing our faith and commitment into words and actions. I believe, sisters and brothers, this means that we particularly have to show how the unity in the Spirit is a bond of peace between human beings living in and with God's wounded creation. The care for the one humanity, the willingness to care for the other's humanity, to give it a priority, is a concern of our faith in Jesus Christ as God incarnated in our human life. True humanity needs the grace and the commitment to the will of God that comes from true spirituality. The Holy Spirit gives us the wide horizon of the diversity of human life God has created to be generous and humble enough to reflect the love of God.

3. There is a deep need in our time for a new unity of spirituality and humanity, which can be found in our Christian faith, as a contribution to the life of all. Our fellowship of churches is first of all a fellowship in faith, in the response to the grace of God given to us, and in our prayers to God of life. This strong connection between our humanity and our spirituality is how we, as WCC, make a difference together.

4. Let me share an example. On 18 June, on the peaceful terrace of Bossey, I had the opportunity to meet with Gil Won Ok, 86 years old, born in Pyong-yang, now living in Seoul, one of the surviving representatives of the Korean Comfort Women. As a child and teenager she was forced to be a sex-slave for Japanese military men. Her body was damaged. Her life started as a struggle to survive.

5. I will summarise her prophetic message to me, to us all: "If we want to survive, let there be no more war! It destroys people like me; children, youth, women, everybody. Let us have justice, at least to acknowledge the wrongdoing and to apologise. Everybody can fail. But we need to say the truth, to say what is right and wrong. Without justice there is no way to a future in peace. This is the will of Jesus Christ." Talking and praying together, we shared in our human and spiritual life. She could, according to her age, have been my mother, but she never could give birth to a child, so she adopted a son who is a pastor in the Korean Methodist Church. Now she was on a journey challenging me, and others, to share her message, a pilgrimage of justice and peace, still in time for us to hear.

6. I had the honour to walk hand in hand with her over to the conference room in Bossey where the consultation on peace and reunification on the Korean peninsula was taking place. For several reasons which I explained to you at the assembly, we could not meet between North and South Korea there. Knowing that, I proposed this consultation and it was accepted already during my visit to North Korea in September last year.

7. In that space of dialogue and sharing between people from South and North Korea and many other connected churches around the world, we were again reminded in real and concrete terms of the high cost paid by so many when there is a lack of peace and justice. First of all, we are human beings connected to one another. There is one Korean people and one Korean peninsula, still divided by the wars of the 20th century. The division is a root cause to the hostility, of division caused by the lack of peace, of division of families, of threats, of the suffering of innocent people. But we also experienced a real human fellowship through the days together. We shared our spiritual relationship, in prayer, Bible-studies, and in sharing the fellowship around the tables, even

at the Lord's Table. We saw a sign of the unity we pray for and work for, an experience of what a pilgrimage of justice and peace means.

8. This could be heard as a romantic and naive approach to some of the most blocked and unsolved contexts of our time. I am mindful that as we commemorate the 100th anniversary of the start of World War I, today we are addressing urgent geo-political conflicts and interests, security and military activities, human rights and peace in the Korean peninsula and in many other areas of conflicts in the world. In this case as in other issues of justice and peace we are addressing, we should claim that a crisis and a conflict caused by human activities and misbehaviour, basically affecting the ordinary human beings living there, must be and can be addressed by other human initiatives and relations. This requires also a spiritual courage.

9. To change the human-made tragic and stalled conditions, there must be somebody who has a vision for another reality, for another future, for another life together as human beings. There must be somebody who is willing to give priority to that human dimension first of all, to see the world from the perspective of the victims of conflicts, both men and women, old and young. There must be somebody who is willing to be in the shoes of the other, and see and act accordingly. There must be somebody who has the courage to build human relationships across the lines of conflicts, who can see a common cause as higher than the more narrow interests of one group.

10. In December we participated as the WCC in the memorial services in South Africa for one of those leaders, the late President Nelson Mandela. Where are the leaders of the world today that have such perspectives and visions? Or, who are the communities ready to foster and nurture those attitudes that could give formation to a leader like Mandela?

11. If people of faith, in our case the churches, do not have this human perspective, this courage, vision and resilience to continue working for unity in the bonds of justice and peace, who shall we then expect to have it?

12. So what is the connection here to the call to unity in the Church? The 10th Assembly helped us to see that everything we do, including our efforts for unity in our Christian faith, are responses to God's call to life in fellowship. This fellowship is given by God through the faith and the baptism of the church; it is a spiritual gift. This unity in faith is also truly human, an expression of creation. It should be manifested as a unity based on the values that can establish and secure human fellowship: justice and peace.

13. This first call, the call to unity, is therefore a call to commit ourselves again and again to make our unity visible, and to show that "the unity of creation, the unity of humankind and the unity of the Church are interconnected." When we do so, we bear witness to the God of life that has created us all and called us to life in fellowship, in sharing, in caring for one another and for the whole world, the whole *oikoumene*. The unity statement from Busan is increasingly recognised as bringing these valuable insights of the 65 years of different streams of the work in the WCC together in an unprecedented and clear way. When we see in principle and in practice how these are not only interconnected, but inseparable, we see the deep meaning of our work. We should do our utmost to use that statement on unity to inspire and empower efforts for visible unity in life and witness. In a recent meeting with the general secretaries of regional ecumenical organisations and national councils of churches in Nairobi, I shared my reflection about how the ecumenical instruments we have can serve the visible unity of the church, and how that is a ministry to the world. That does not mean that work for church unity can address all the world's problems. But I believe that efforts to overcome church divisions can be empowered and strengthened if they are seen as dimensions of the unity that God of life wants for creation and humanity as well.

14. In our time humanity is also united in a new way in increasing common threats to our life together. But these challenges call for our most basic human solidarity. Our response as churches should be based on our understanding of how we respond to the unity the God of life has called for. Our profile should be based on our faith.

15. I offer some examples from the agenda of our work these days:

16. In addressing climate change, we have called for an inter-faith summit in New York in September. We need to show how these challenges are affecting all humanity and the whole of God's creation, and how we together as peoples of faith share the commitment to change and the hope that faith can give.

17. Some of the most difficult issues of injustice in our world are the realities of economic inequality. We will discuss in this meeting how we as an ecumenical fellowship, together with ecumenical partners (World Communion of Reformed Churches, Council for World Mission and the Lutheran World Federation and others) can follow up on the recommendations for our programme work offered earlier this year by an expert panel. Our perspective is most of all concerned with how financial systems and politics are affecting the poor, or making people poor, women and men, and not at least the youth. The preferential option for the poor is our common ecumenical perspective, grounded in our faith.

18. Facing the reality that the armed conflicts of today's world causes the highest levels of refugees and displaced people ever, more than 50 million, higher than during World War II. When the richer nations in Europe, like my own country Norway, are asked to receive some of them, such as refugees from Syria, the values of a shared human solidarity is challenged. It is contradictory to our Christian and humanistic values when these rich nations refuse to receive them or ask primarily for those who are the easiest to integrate, and do not want to welcome those who are wounded or need refuge the most. We as churches have to address these issues from the perspective of faith in the God of life who cares for all humanity, particularly those who are the most vulnerable. Our faith perspective requires another response, as the churches in Norway have given.

19. The rich reflection of the ecumenical dialogue towards unity in ecclesiology offered in the Faith and Order document "The Church: Towards a Common Vision" is now in the process of study and reception in the churches. This document brings the fruits of many years of work, but also the faith commitment we share in our ability of being Church together and being Church for the others together.

20. I have also been involved in the reception process of the mission statement we received in Busan, "Together Towards Life". It apparently has the potential to revitalise the understanding of mission in many churches, and the WCC should offer space and inspiration for the churches to share how they respond to the mission challenges of our time. These challenges call for new commitment to serve humanity and creation in a renewed faith in the Gospel. We should discuss the possibility to have a joint world conference for Faith and Order with Mission and Evangelism in 2018 where we raise the issues of ecclesiology and renewal of our mission.

21. The two calls must be responded to with focus and creativity, strength and openness, not setting the one up against the other. We see how there is a prophetic calling to represent another perspective of unity, to show it in our own relationships of grace and solidarity.

II. A Pilgrimage of Justice and Peace

22. The idea to plan and work as a fellowship of churches in the WCC now as a pilgrimage of justice and peace is a rather ambitious one. It might even at first sound like a strange construction or a fancy slogan. The more I have been pondering on what it might mean, and now also working under this perspective since the 10th Assembly, I am increasingly convinced that this is a proper profile for the council's work in our time. I have been launching it in my visits to churches, preaching and giving speeches, discussions with veterans of the ecumenical movement and with students, presenting our profile in conversations like the one I had with Pope Francis and in our Round Table meeting with funding partners, and elaborating our strategic plan together with colleagues, defining what we prioritise and do for the next four and eight years. Let me share why I find this vision inspiring, relevant and convincing for us.

23. The pilgrimage must mean that we are willing to be on a journey of faith. It is a movement we are ready to make together. We are together, following, going with our Lord Jesus Christ, praying as he taught us: "Thy kingdom come, thy will be done on earth as it is in heaven!" It is a journey into something new, a new terrain, where God leads us to bring and to search for justice and peace, the signs of the Kingdom of God, the gifts of the Spirit. We are one in the Spirit that can convince the world what is right, what is sin, what is the judgement of God, and what is the recreating power of forgiveness, reconciliation and hope.

24. We are committed to stay together, the WCC 1st Assembly said in 1948. The churches and the world need to see that the followers of Jesus Christ are overcoming our divisions, joining hands in prayer and action.

25. In 2013, the message from the assembly said that we are committed to move together. These are two sides of the same coin. Unity requires that we search for our basis, our common ground, but also to move into new times together.

26. We are called to go and tell that the cross of Jesus is now to be seen in the light of the resurrection of Christ. The injustices, the failure to promote the good, the vicious circle of sin and evil and death, have all been broken, replaced, overcome. They do not have the last words in the world. The new word is that the God of life has broken the binds of death, that we who have received this word are involved in sharing this new reality.

27. Therefore, the pilgrimage of justice and peace brings us back to our common and shared faith in the triune God, the God of life. The pilgrimage of justice and peace helps us to move beyond our own limitations and boundaries, our own self-preoccupation in our personal lives and in our churches, into the mission of God in this world. We are praying and serving people together; the pilgrimage emphasises that first of all the ecumenical movement is a movement in faith.

28. Furthermore, the issues of justice and peace are core values of the fellowship the God of life has created the world to have with creation and with one another as human beings. These are the values of the kingdom of God that can change the world and the hearts of human beings, manifested in the coming of Jesus, and in the sacrifice and love of the crucified and resurrected one. These are the values of *koinonia*, of participation in the one God, sharing and receiving, serving and giving glory to God together in the Church, through the Holy Spirit.

29. More and more I am in awe when facing the reality of the church, this fellowship created through the sharing of the word of God, becoming one through the participation in the life and death of Jesus through baptism, Eucharist and faith, and the miracle of how the Spirit it moving us towards one another through the one ecumenical movement. More and more I am struck by the reality of how God has moved the churches to be one, and how that movement from the very beginning has been a move towards justice and peace. This we have seen recently in developments like the merger of churches in Sweden into "The Uniting Church in Sweden", represented in our meeting, and in meetings like the encounter between The Ecumenical Patriarch Bartholomew and Pope Francis in Jerusalem in May this year.

30. We share in a realistic, sober, humble and hopeful description of where we have been led so far. We carry with us strength and much fruit from the past phases of the ecumenical movement. However, we need to be able to move more lightly. As pilgrims, we have to be able to leave something behind us, not using the church or the ecumenical movement as an arena for our institutional or personal ambitions, but as a way to promote a theology of solidarity and a theology of vulnerability as we, ourselves are the wounded and healed. This is what it means to follow Jesus Christ.

31. And we are called to move into the realities where justice and peace are under threat or under siege from many who are undermining it or ignoring it. From the most personal relationships to the most global relationships between us, the call to justice, peace and unity is our call as human beings, and as people of faith.

III. A Journey of Generations Together

32. If the pilgrimage forward is to have any meaning, it must be a way to include and provide formation to young people. It has to shape how we give dignity, space, and encouragement to the next generations through the way we relate to one another and the priorities we set for our common life. And immediately we learn that if we talk about a search for justice and peace, younger people will give insights and provide formation for those who are older. They might have even stronger desires and commitments than we have. And there is no reason to wonder about that. They both have fresh eyes and fresh reactions.

33. Many young people around the world understand very well why we as churches need to talk about justice and peace. 70% of the people of South Sudan are below age 30. They are killed by the use of weapons and become victims of the older generations' failure to build a nation with peaceful means. This is the case for many young people asking for democracy, justice and peace in Syria. Why should they be met with a massive use of violence; and why should their generation be sacrificed as soldiers, and as a generation, lose their opportunities for prosperity and development?

34. The unemployed of Europe are to a large extent young people. The number of victims of meaningless and cruel violence in Nigeria have reached new heights in the abduction of more than 200 young girls.

35. When we address health issues, such as HIV/AIDS, we are addressing more than anything the lives of young people now and tomorrow. When we discuss the issues of family life, of marriage, of different sexual orientations, we touch on, to a large extent, how young people find their way forward in life with their identities, with the challenges of life, and with the gifts of life in their hands.

36. The ecumenical movement has given young people a space for their faith, their commitment, their questions and their fight to become agents for justice and a shared future. As a response to the assembly we have given more weight to ecumenical formation in our programmes. We also have said that youth bring a cross-cutting perspective that needs to find expression in all our work, not only as a separate youth programme.

37. In all churches I visit, there is a deep concern about how the next generations of young adults and parents will find their place in the church together with their children and friends. This is a challenge we have to face together. Moreover, younger people have to be part of the reflections and the actions we take together with the churches and the other ecumenical partners to address this. If we do not, we are not a movement, not even an institution in the future. We indeed need the active participation of younger people in the churches of today and in the WCC of today. Young people belong to the life of the churches and the WCC of today, not only the future leadership.

IV. Some Prioritised Areas for Work for Justice and Peace

38. Our faith compels us as an ecumenical movement to stand in solidarity with churches and people in conflict and crisis situations. We are called to be a prophetic voice in the public sphere with the aim of offering a moral voice that influences processes which lead to justice and peace. Let me be concrete by naming just some of the Council's work since the assembly:

DRC

39. As a follow-up of the Minute on the Situation on the Democratic Republic of Congo adopted at the WCC 10th Assembly, I, along with representation from the All Africa Conference of Churches (AACC) and the general secretary of the Organization of African Instituted Churches (OAIC), led a delegation that met with WCC member churches and ecumenical organizations in Kinshasa, Democratic Republic of Congo (DRC).

40. The visit was then followed by a two-day forum on Peace-Building and Community Rehabilitation in the DRC which highlighted the priority issues with which Congolese churches are struggling, namely the security and political situation in the DRC, and particularly the need of civic education for the upcoming elections in 2016; the protection of human rights; gender-based violence, particularly in war-torn provinces, and HIV and AIDS; the protection and management of DRC's natural resources; and the role and place of Congolese youth. The forum was an opportunity to stress the commitment of the WCC and the AACC to work hand in hand with churches in the DRC and accompany them as they journey together in the pilgrimage of justice and peace. A working group based in Kinshasa and composed of several member church representatives, as well as practitioners and academicians, has been set up. The group will be liaising with an in-house WCC staff working group, which will be composed of different WCC colleagues working in the various thematic areas identified. Follow-up work in the coming years will include accompanying Congolese churches as they prepare for the 2016 elections through civic education trainings, raising awareness at the UN Human Rights Council (Geneva) and the UN Security Council (New York City) on various issues such as peace and security in the country,

violence against women as a weapon of war and HIV/AIDS, trainings in transformative masculinities, "conflict minerals", empowering Congolese youth as agents of peace and reconciliation to name only a few. In spring 2015, an international consultation on peace and security in the DRC will be organised in Geneva, with the aim of bringing back DRC to the attention of the international arena, introduce WCC partners to the situation in DRC, and encourage churches and ecumenical partners to commit to work on peace and security in the DRC.

41. The agenda of the visit to the DRC included also an encounter with the Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu (Kimbanguist Church). This served as a follow up to decisions and recommendations of the Central Committee prior to the assembly. Together with AACC, OAIC, representatives of Congolese churches and a large delegation of the Kimbanguist Church, we looked together for a way to address the pending concerns for our unity and the so-called "popular theology" within the Kimbanguist Church. The outcome of the meeting was to establish a commission composed of representatives of WCC, AACC, OAIC, Congolese church representatives and the Kimbanguist Church. The commission for accompaniment shall meet regularly in the next year and present a first report to the central committee in 2016. The task of the accompany commission will be to analyze in a collegial way the profile of the church, particularly the nature, content and place of the "popular theology" within the Kimbanguist Church, but also will be attentive to ways this process might be significant for the entire confessional family of the African Instituted Churches and beyond. Such a complex process should be connected with developing a joint strategy for improving theological education, especially for the African Instituted Churches.

South Sudan

42. Immediately after the crisis began in December 2013, ecumenical partners began to address the situation. Our moderator, Dr Agnes Abuom, led several initiatives. The WCC was later asked to accompany the churches so that they had access to the peace talks in Addis Ababa, Ethiopia where the Special Envoys of the Intergovernmental Authority on Development (IGAD) are mediating the warring parties. In February, the WCC executive committee issued a minute on the crisis. In April along with our moderator and the general secretaries of ACT Alliance and the YWCA and the ecumenical special envoy representing the AACC, Rev. Samuel Kobia, former general secretary of the WCC, I visited the South Sudanese church leaders and the vice-president of the country to discuss humanitarian support during this crisis as well as the needed process for ending the war. When the cease-fire was signed in Addis Ababa in May, the heads of the three largest churches in South Sudan were there as witnesses of faith, representing the whole people of South Sudan and their prayers for peace with justice.

Nigeria

43. The WCC has been following up the joint Christian-Muslim visit to Nigeria in 2012 by taking on new initiatives. One initiative is focused on the publication of material about Christians and Muslims speaking to the issues of violence and peace. Second, we continue to explore the possibility of joint Christian-Muslim monitoring of the violence in Nigeria. These undertakings emphasise the commitment we have to work for peace among those of different faiths.

Syria

44. The Middle East region is going through critical and difficult times for all people, including Christians. Our programmatic work is now focusing on encouraging Christians in the region to be part of the changes that are taking place and to be pro-active in their input. We have been carefully and closely following the developments in several Arab countries following the uprisings and the transformations that took and are still taking place. I visited many countries in the region on several occasions, where I had the opportunity to listen to the concerns of several heads of churches and civil society actors. The latest visit was one month ago, at the beginning of June, for the enthronement of His Beatitude Mor Aphrem Ignatius II in Beirut. One of the main missions of the WCC is to accompany its member churches and Christians who are living in severe and dramatic situations. In this accompaniment, we are also resourced and informed by the member churches and the wide network of partners. In some places in the region, there is clear evidence of targeting Christians, Christian communities, churches and church institutions. The situation is becoming extremely difficult for many people especially in

Syria and Iraq. There is a great fear as the war in Syria has spilled over into neighbouring Iraq, where Christians may find themselves obliged, once more, to leave their homes.

45. For Syria, we have been facilitating inter-communal dialogue, mainly aiming at encouraging common humanitarian actions that maintain the social fabric. The WCC also called for two major meetings for Christian leaders from Syria and the wider ecumenical family in order to respond to two important challenges: the first one addressed the issue of the military strike that was threatening Syria, following a chemical attack by the regular army on civilian population in the suburbs of Damascus; and, the second sent an important message to all parties to the conflict ahead of the Geneva II talks. In early June, we participated in an ecumenical and international consultation on the crisis in Syria, at the invitation of HH Karekin II, the Catholicos of All Armenians. Looking at the present crisis in light of Armenian history and the genocide which we will commemorate next year, we received significant perspectives of solidarity with the victims of today.

Israel and Palestine

46. The WCC has always considered that the situation in Israel and Palestine is too strong for a divided church to counter and there needs to be combined efforts and initiatives to be sure all the churches can walk together on the pilgrimage journey of justice and peace for both Israelis and Palestinians. Through the last two years the WCC has developed and strengthened its relations and contacts with many Jewish organizations and partners working for peace and justice in Israel and Palestine. Since its establishment in June 2007, the Palestine Israel Ecumenical Forum's (PIEF) network has highlighted the WCC's general policy condemning the Israeli occupation of Palestinian territories and the creation of settlements in occupied territories in clear violation of international law. Many of the PIEF's seventy partners have challenged consumer practices and reviewed their investment policies in order to make sure that the activities of the companies they hold shares with are not linked to illegal activities in the occupation or to settlements. The decision by the Presbyterian Church (USA) during its assembly in June is one concrete example.

47. The core group of the PIEF designed some guidelines for the advocacy work, and implemented a common plan of action:
- Every year, through the World Week for Peace in Palestine and Israel (WWPPI) activity, nearly one hundred events take place in more than twenty countries worldwide, involving churches, congregations, civil society actors, etc. in prayer, advocacy and education.
- The Jerusalem Inter-church Center (JIC), which is joint venture between the Heads of Churches, the MECC and the WCC, is a vital ecumenical instrument that brings the voice and the concerns of Palestinian Christians to the wide ecumenical family and to the world.
- The Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) is one of the key programmes in the WCC that incarnates concrete signs of solidarity with all those, in Israel/Palestine who are working towards ending the Israeli occupation and for justice and peace.
- The WCC has also initiated and organized theological conferences, convened discussions and ecumenical conversations on specific topics related to burning issues in the region, especially ones related to the Christian presence and witness in the midst of the Arab revolutions.

V. Equipping the Call - Strategic Plan 2014-2017

48. I have tried here to articulate the two-fold call that has been given to us. Let me now say a few words about considerations which will help us live out the call: a strategic plan to be discussed together in this meeting that will offer direction by prioritizing and focusing our work. Such planning must occur with a good understanding of the current financial context in which we must work.

49. Right after the assembly, I invited the staff leadership group to begin to reflect on the implications for the direction of the Council in the coming period. I reminded them of the advice coming from the pre-assembly programme evaluation team that the Council needs to develop clear strategic objectives which allows proper planning and evaluation of its work. I also repeated my reflections in my report to the previous central committee that time has come for another methodological strategy in order "to combine the programme work, the church relations work and the work of the general secretariat even more than today so that the WCC works

as one organization with our priorities" (Report of the General Secretary to the Central Committee 2012, paragraph 90d). Such an integrated approach may help the Council become more effective and above all to be a Council that is operating as a fellowship of churches.

50. The reflection in the staff leadership group and later in all staff meetings has led to a proposed direction of the Council's life and work that is guided by five strategic objectives: 1) strengthening the fellowship, 2) witnessing together; 3) encouraging spirituality, reflection and ecumenical formation; 4) building trust and understanding; and 5) inspiring and innovative communication. These objectives are strongly inter-related with a guiding vision that in today's world we need to respond to God's call for unity by being a fellowship of churches that is prepared to witness together for peace and justice. As such the life and work of the Council becomes an expression of the assembly's invitation for a pilgrimage of justice and peace.

51. I have shared these reflections with the WCC executive committee in February, with some of the consultative bodies and the ecumenical partners in the past few months. Their input has helped my colleagues and me elaborate the strategic plan further and to present it to you for further discussion and approval.

VI. Our Financial Means and Challenges

52. The Council is grateful for the financial and non-financial support from its member churches and ecumenical partners, and for the commitment expressed in this way. To do what are called to do, we must have resources!

53. In 2013, the Council's total income, including assembly contributions, was CHF 31 million, CHF 1 million higher than in 2012. In addition, the assembly benefited from an estimated contribution in-kind of at least USD 2.5 million from the Korean churches, not included in our total income results. Thanks to the support of member churches and other partners who responded generously to fund-raising appeals even in late summer 2013, the assembly fund closed with a small credit balance in 2013.

54. As we look to the strategy for 2014 to 2017 the current financial context does give cause for concern and challenges us to be both realistic and creative. There are many examples of creativity within the staff community and amongst our partners which give us the confidence necessary to pursue the Council's objectives. The approach to fund-raising through a consortium of faith-based organisations is one such example, resulting in two new funding agreements for 2013 to 2015; and another is our first experiences with webinars, which may provide a new cost-effective working method for some projects.

55. The Council is a fellowship of member churches and at the heart of our financial strategy for sustainability lie our membership contributions. They are vital to the Council. The membership contributions demonstrate the commitment of member churches to the Council's mission, and to each other, in the commitment to "move together". In 2014, following its adoption by executive committee in February, a new membership plan has been launched which aims to meet the contributions level of CHF 4.2 million achieved in 2012 and then increase that total by 2%-5% per year. Each of you as central committee members has a role to play in the success of this campaign.

56. Programme contributions received from our ecumenical partners represent 80% of total programme income. While total contributions declined by 35% between 2007 and 2011, there was relative stability in 2012 and 2013. The relationships between the Council and its ecumenical partners are founded on a long history of common objectives and trust, based on outcomes achieved and accountability, and our continued close collaboration is fundamental to our income development strategy. In recent years, the Council has benefited from new sources of funding due to a growing understanding that the WCC has a capacity to make a significant contribution to peace and justice. More prospective partners understand the huge potential of the WCC's approach, facilitating joint efforts of churches worldwide through programmes which translate Christian faith into action with a measurable impact.

57. The active involvement of member churches in planning and participating in the programme work is a particular strength of the WCC, and it is your engagement which makes the organisation attractive for additional

fundraising opportunities. Another key to success in accessing new funding sources will also be your active participation in fund-raising initiatives for the Council. The finance policy committee will be considering terms of reference for a fund-raising reference group to be formed in the coming months – which will include experts from within the constituency and external advisors. I encourage you to consider suggesting experts from your churches and organisations, to be named as members of this fundraising reference group.

58. The governing bodies and leadership share responsibility, at different levels, with regard to stewardship and accountability in the application of membership and programme contributions to the achievement of its objectives. It is not the objective of the Council to report surpluses and to accumulate reserves but to use resources wisely. However, as part of a strategy for sustainability, the Council requires general reserves, for which a target and limit should be set or reconfirmed by this central committee. At 31 December, the Council held CHF 6 million in general reserves, backed by deposits, falling slightly short of the target of CHF 7.5 million.

59. To steward the Council's assets means to care for and develop them on the basis of a vision for the future. Maintenance alone is not sufficient. Investment of CHF 7 million in the conference facilities of the Ecumenical Institute in 2011 has provided superb facilities. Deficit results have been reported for their first two years of operation however we have witnessed a marked growth in use of those facilities and an improvement in the operating results for the first months in 2014. Initiatives to encourage use of the facilities have met with some success, while the institute's primary focus continues to be ecumenical formation, in the form of both academic courses and seminars, for which new initiatives are proposed for this cycle of work.

60. The development of the Ecumenical Centre estate is a major project which offers new opportunities as well as it will necessarily involve certain risks to be managed. The Council's first objective in developing the site remains that of generating sales to reimburse the loan of CHF 24 million required to secure the staff pensions; other objectives are to own new buildings which will generate an income stream of at least CHF 3 million; and to own a new Ecumenical Centre designed to fit our needs, including a renovated main building and chapel.

61. Following consultation with professional advisers, the Council selected Implenia Development SA as its long-term partner in the project, signing a development agreement in May 2012. The first stage of the project was successfully concluded when in October 2013, following the architects' competition, the jury unanimously selected Green Village as the winning design for the site. The next stage involves approval of an area development plan by the town planning department in early 2016, before implementation can begin. There are risks of delay in this process but we remain convinced that this is the correct course and we are confident of the outcome.

62. For the building project, and for our programmatic activities, it will remain essential to review and reassess our financial situation regularly, through timely reports and monitoring. A strategy for sustainability is based on understanding our current situation, moving forward with creativity and vision, while remaining vigilant, and ready to adapt plans as necessary in the interest of the organisation.

VII. An Empty Chair

63. I return to my meeting with Gil Won Ok. In parting, she gave me a significant and thought provoking gift, a beautiful sculpture. In this sculpture, a young woman sits on one chair; the other chair is empty. Or free. For me, for you. A place to sit down and show that there is a real accompaniment: a real listening, a real involvement, a real learning, a real solidarity, a real fellowship, a real unity in our humanity and in our spirituality. We are called to share, to tell, and to come and listen.

64. Maybe the empty chair is also needed as we move ahead on our pilgrimage of justice and peace. A place to pause and restore our energy and reflect on our calling. A place to stop in order to listen and accompany those along the way.

65. A meeting of the Central Committee should offer such a chair for you for these purposes.

66. I thank the moderator, Dr Agnes Aboum, and the two vice-moderators, HE Metropolitan Prof Dr Gennadios of Sassima, and Bishop Mary Ann Swenson for their support and very constructive cooperation leading the executive committee and the preparations of this central committee.

67. I also thank all the colleagues who have been resuming work after the assembly after well-deserved rest. Some of them are to finish their service for the council this year, some of them to go into new phases of their work, and some have new tasks. Let me again say that I appreciate the work all colleagues have done and continue to do, that I admire their work related to the assembly. I look forward to see how those of us who continue in this work, can fill our roles in a new era of the work of the council – with the clear guidance and inspiration of this central committee.

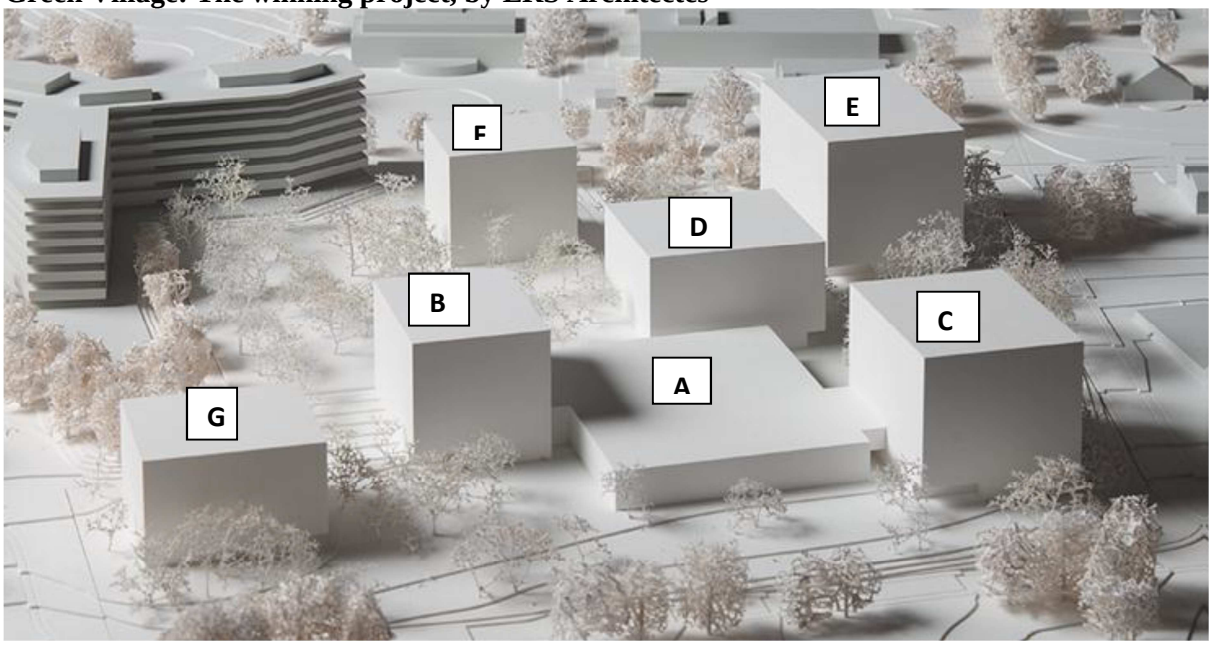
68. Only together we can respond to the two calls and the prophetic mandate we have, with our shortcomings and our abilities, striving to be truly human and truly spiritual, in the name of the God of life.

Appendix – Update on the WCC building development project

In October 2013, WCC and its development partner, *Implenia*, the leading Swiss construction company, announced the project "Green Village", designed by the Swiss firm *LRS architectes Sàrl* as winner of the architectural competition launched in June 2013. The project proposes six buildings around the renovated centre, set in a landscaped park. The *Promenade de la Paix* (peace walkway), designed by the Geneva Canton, is to cross the site.

A new neighbouring building, also designed under a separate project by *LRS architectes*, which will house offices of the *Global Fund*, is to be constructed just behind the Ecumenical Centre, and appears in the picture below.

Green Village: The winning project, by LRS Architectes



A: Offices and Chapel 4,246 m2
B: Ecumenical Centre offices 7,972 m2
C: Offices for WCC's tenants 11,612 m2
D: Offices and commercial area 9,376 m2
E: Offices 14,860 m2
F: Apartments 6,469 m2
G: Hotel-residence 7,176 m2
Underground parking: 684 spaces

Project timeline

Project phase 2

Mid-July 2014	Deliver the Area Development Plan (ADP)
January 2016	Approval of ADP

Project phase 3

December 2016 Building permits

Project phases 4 and 5

November 2016	Define financial objectives of each building, as preparation for the investor selection process

December 2016 Launch invitation to tender for investors, for sale of building(s)

Project phase 6

December 2018 Delivery of first building

Principal events and work conducted from January 2014 to date

On 9 February 2014, the Canton of Geneva agreed by referendum to increase the minimal density ratio to 1.8 for all new plans in the "development zone 3", with exception of development sites of heritage or environmental value. *LRS architectes* have worked on the approach for optimisation of *Green Village*, to take account of the new limit, while respecting the original design, and relevant construction regulations.

It was determined that the approach with different departments of the State should be consultative during the process of the development of ADP. *Implenia* and *LRS architectes* have met regularly with state representatives in the department of town planning, and on transport and environmental matters with the objective of taking account of their views and recommendations while preparing the ADP. The ADP defines the volumes of the buildings, their gross floor surface, the layout of the estate, including access, car parks, paths and energy requirements. Technical challenges, such as the optimal positioning of car parks, and definition of emergency services' access requirements, have also been addressed in working sessions with the architects.

In accordance with requirements for a project of this dimension, studies by specialised consultants have been conducted on the environmental impact of the project, the impact on traffic, and on the energy concept. These three studies are in the process of finalisation and need to be delivered to the authorities with the ADP in mid-July.

Results of the impact study on traffic are likely to be scrutinised, since the *Global Fund* project in the same district has been halted, even after the approval of their ADP, following administrative judicial proceedings opened by a local residents' group objecting to the volume of increased traffic implied by the development. The *Global Fund* project has been delayed by more than a year at this stage, and WCC follows with concern, and also in the hope that a negotiated outcome for the *Global Fund* may indicate how WCC might approach the concerns of its neighbours related to traffic.

Attentive to its own environmental footprint in this respect, WCC is now participating with LWF and ACT Alliance in a commuting study led by the Canton and the Swiss Permanent Mission to the UN, with the objective of developing a mobility plan to improve the organisations' ecological profile for transport.

To meet construction regulations concerning distance between buildings and the limits of plots, an exchange of easement rights will be required with State of Geneva, owner of the neighbouring plot, to optimise position of buildings on both plots. It is envisaged that these exchanges can be negotiated during the coming months.

Next steps

LRS architectes is now finalising the *Area Development Plan (*ADP*)*, which must to be submitted for approval by the various state departments of urban planning, including those concerned with construction regulations,

transport, environment, heritage and landscaping. It is estimated optimistically that 18 months may be required to complete this work, resulting in the approval of the ADP.

In parallel during this period, there will be discussion with potentially interested investors. A number of parties have expressed interest in the project, and presentations and follow-up meetings will be made in anticipation of approval of the ADP, when the next phase of the project can be launched.

APPENDIX VII: REPORT OF THE PROGRAMME COMMITTEE

Introduction

The moderator welcomed the members of the programme committee, opened the meeting with a prayer and invited each member to briefly introduce him/herself. She expressed an appreciation to the interpreters and the stewards for their kind assistance and support for the work of the committee. She briefly explained the consensus process, encouraged members to actively participate in the process and underlined that the committee report to the central committee will reflect the consensus decision of the committee.

Orientation of the Task of the Programme Committee

The moderator explained the tasks of the programme committee (PC) as highlighted in the document GEN PRO 01. Further, the moderator clarified the role of the central committee (CC) and the role of the executive committee (EC); that the CC focuses primarily on the broader and strategic aspects of the WCC programme while the EC works on the detailed programmes. The main task of the PC is to provide general guidelines and direction for the programme work of the WCC.

The following documents were reviewed by the programme committee for action:
- GEN 01 – Moderator's address
- GEN 03 – Report of the General Secretary
- GEN 05 – An Invitation to the Pilgrimage of Justice and Peace
- GEN 11 – The WCC Strategic Plan 2014-2017
- GEN PRO 02 – Who do we say that we are? Christian Identity in a Multireligious World
- GEN PRO 03 – Sixth World Conference on Faith and Order

The programme committee also reviewed for information the proposals for the terms of reference for two reference groups:
- Terms of Reference for the Pilgrimage of Justice and Peace Reference Group (GEN PRO 04)
- Terms of Reference for the Human Sexuality Reference Group (GEN PRO 05)

These two terms of reference will be discussed at the executive committee for further action.

Approval of the Agenda

The moderator introduced the proposed agenda for the programme committee (GEN PRO 01). Observations and suggestions were made by participants, including the importance to set benchmarks for the achievement to clarify the direction of this pilgrimage, and the desire to get an opportunity to work in small groups. After some discussion, the members unanimously decided to adopt the proposed agenda.

Reflections on the Moderator's Address

The committee expressed its appreciation for the Moderator's Address. It was noted that the presentation was well integrated. The role of women in the process of revitalization of spirituality in the pilgrimage of justice and peace was well captured. A special attention to the youth and students gave a new hope to the ecumenical movement. It was suggested to explore new and effective ways to engage with relevant organizations about this. A concern for the need to mentor youth and young adults was expressed especially in light of their declining involvement in the ministry of the church, this matter that has to be addressed urgently in the pilgrimage of justice and peace. Issues related to migration and human trafficking which have been burning issues in many places, were also highlighted.

Reflection on the General Secretary's Report

The committee expressed its appreciation for the Report of the General Secretary, especially as it underlined some of the crucial concerns, including:

- the need to rethink our role as Christians in multi religious contexts;
- the role of women in the pilgrimage of justice and peace and the importance of involving youth and women in journeying together in addressing common concerns, such as poverty, inequality, etc.;
- the importance of strengthening the intergenerational relationship;
- the stress on the spirit of continuation;
- the accent on a theological basis where the cross and resurrection go hand in hand, and the emphasis on Trinitarian basis;
- the highlight on Syria and Iraq situations;
- the importance of strengthening relationships;
- the emphasis on developing coherent programme in all aspects of the work of WCC.

Presentation of the documents "An Invitation to the Pilgrimage of Justice and Peace" (GEN 05) and "The WCC Strategy 2014-2017" (GEN 11)

The WCC associate general secretaries, Rev. Dr Hielke Wolters, Dr Isabel Apawo Phiri and Fr Prof. Dr Ioan Sauca presented the above documents including the explanation about the background and the interrelatedness of both documents. The committee appreciated the staff for presenting a clear direction and vision for the programme work of the WCC, setting the strategic directions of the WCC and indicating how the programme will be part of the pilgrimage of justice and peace.

An Invitation to the Pilgrimage of Justice and Peace (GEN 05)
The PC felt that the document needed to be revised in certain paragraphs to offer more clarity and depth to the ideas we wish to communicate. It was also felt that this document should be shared with member churches and all partners to clearly state the direction of the WCC, and that this should be sent out from this meeting. In the light of this view, the PC appointed a group of people to revise the original document for presentation to the central committee.

Recommendation

- **The PC recommends that the central committee receives and endorses the revised document (GEN 05 rev).**

WCC Strategic Plan 2014-2017 (GEN 11)

In drawing up the Strategic Plan 2014-2017 we must be reminded that we have been on this journey at least since the Harare Assembly where it was clearly articulated that we can no longer think of WCC as only an office in Geneva but beyond that it is a fellowship of churches. This view was most strongly affirmed in the other two assemblies since then. We have to understand what it means to be a movement. In doing so, we have to integrate our work on unity, justice and peace with the work of member churches, ecumenical partners, faith-based organizations and people who share the common vision to journey with us in our pilgrimage of justice and peace.

In this regard, we are obliged to integrate our programme priorities and operational plans with member churches and other partners, which may include people of other faiths and interreligious organisations. This endeavour will enable us to share our resources in the work we do together on our pilgrimage, which hopefully will also help the financial challenges we face in the WCC office.

Recommendations

- **The PC recommends to the Central Committee to task the Executive Committee to set goals for the programme priorities, goals and objectives with the metrics for evaluation.**
- **The PC recommends that, given the number of the programme areas, the number of projects in each programme area be limited.**
- **The PC proposes that the Central Committee adopts the paper on the WCC Strategic Plan 2014-2017 (GEN 11) with the following general observations in the 3 programme areas:**

Unity, Mission and Ecumenical Relations
The concerns of the indigenous people should be included in the WCC programmatic work to deepen the meaning of the pilgrimage of justice and peace by addressing the marginalization and injustice facing them and affirming their traditional wisdom that reveals the interconnectedness and interdependence of all life.

Under Unity, Mission and Ecumenical Relations (p.14) "especially in Europe and North America" should be deleted.

Special engagement and dialogue need to be encouraged when churches disagree with terminology, e.g. the understanding and definition of evangelism. It is important to reclaim words such as evangelism but we ought to do this with dialogue.

More work needs to be done on section 2 on, "A New Approach towards the Moral Discernment" to strengthen the paragraph and offer more clarity.

Discussion on spirituality needs more work by the Faith and Order Commission to offer more clarity and substance to the understanding of spirituality.

Public Witness and Diakonia
The issue of language and substance needs to be looked at, e.g. it talks about capacity building of youth and women but excludes men.

WCC needs to work with other ecumenical organizations and partners in the area of public witness and diakonia.

WCC needs to establish its role in the coordination of peace-making programmes and make clear its work with other organisations in this area.

With respect to peace-making programs, affirms that the Korean Peninsula is a priority. (approved)

In addressing the issue of Palestine and Israel, WCC should very seriously bear in mind that interfaith collaborations in this area is essential;

The specific role of WCC on Economy for Life should focus on the theology of building faith and action.

The role and concerns of indigenous peoples should be included in discussing climate change because of their own struggles, but more particularly because of their interconnectedness and interdependence of all life.

In highlighting human dignity reference should be made to the poor treatment of people, particularly women.

Revise the paragraph beginning with "Promote life giving theologies and gender transformative programs…" (p. 26) for clarity and explanation.

In "developing contextual curriculum on Human Sexuality (HS and Christian Spirituality [CS])" replace the words "curriculum" with "curricula" (p.26).

Ecumenical Formation
As we embark on the pilgrimage, theological and ecumenical education is necessary at all levels particularly at the grassroots. Support from WCC and the Bossey Ecumenical Institute needs to more proactively reach the local context.

Ecumenism must come to local people to understand what it means to be in pilgrimage together.

Who Do We Say That We Are – Christian Identity in a Multireligious World (GEN PRO 02)
The PC reflected on this document and expressed appreciation for the work undertaken in this area.

Recommendation

The PC proposes that the Central Committee:

c. **receives the document and tasks the staff in light of the conversation in the CC to reconsider the use of the words "the other" throughout the document, revisit the introduction with representatives of churches that have a lived experience of having lived within a multireligious world, and to prepare a study guide based on its contents, and**
d. **the revised document be sent together with the study guide to member churches and ecumenical partners for further study, reflection and discussions.**

Sixth World Conference on Faith and Order (GEN PRO 03)

The PC discussed the proposal on the Sixth World Conference on Faith and Order (GEN PRO 03).

Recommendation

The central committee appreciated the proposal of the outgoing Faith and Order Commission on holding a Sixth World Conference on Faith and Order and encourages the new Commission on Faith and Order to explore and bring to the executive committee for decision a plan including:

- **the objectives of a world conference ;**
- **the theme;**
- **the shape (e.g. a Faith and Order World Conference, a World Conference combined with a central committee meeting, or preparatory reflections in the 2016 central committee for a World Conference at a later stage, or a combined Faith and Order/CWME World Conference);**
- **location;**
- **the budget, funding opportunities, and potential partners.**

Terms of Reference for the Pilgrimage of Justice and Peace Reference Group (GEN PRO 04)

The Terms of Reference for the Pilgrimage of Justice and Peace Reference Group were distributed for information and will be referred to the executive committee.

Terms of Reference for the Human Sexuality Reference Group (GEN PRO 05)

The Terms of Reference for the Human Sexuality Reference Group were distributed for information and will be referred to the executive committee.

APPENDIX VIII: AN INVITATION TO THE PILGRIMAGE OF JUSTICE AND PEACE (REVISED)

> *"We intend to move together. Challenged by our experiences in Busan, we challenge all people of good will to engage their God-given gifts in transforming actions. This Assembly calls you to join us in pilgrimage. May the churches be communities of healing and compassion, and may we see the Good News so that justice will grow and God's deep peace rest on the world."* – Message of the 10th Assembly

I. The invitation to move together

The World Council of Churches (WCC) 2013 Busan assembly invited Christians and people of good will everywhere to join in a pilgrimage of justice and peace. Challenged by our experiences in Busan, we call all people – young and old, women and men, differently abled, people of different faiths – to engage their God-given gifts in transforming actions, together. We call first of all on the member churches and partners to walk together in a common quest, renewing our vocation of the church through collaborative engagement with the most important issues of justice and peace, healing a world filled with conflict, injustice and pain.

Participating in God´s gift of unity and God´s mission of justice and peace (*missio Dei*), we intend to respond to God's will for this world by becoming communities of justice and peace and celebrating the fellowship of such communities.

II. Growing in fellowship – A Pilgrimage of Justice and Peace

The assembly unity statement underlined: "The unity of the Church, the unity of the human community and the unity of the whole creation are interconnected. Christ who makes us one calls us to live in justice and peace and impels us to work together for justice and peace in God's world."

The message of the first WCC assembly in Amsterdam 1948 had expressed the commitment of the churches "to stay together". Subsequent assemblies affirmed this commitment. Staying together, the churches were working together on theological statements and engaged in common mission and service with the hope that they would grow together towards the goal of visible unity.

Declaring "We intend to move together" and inviting all people of good will to "join in pilgrimage", the delegates of the Busan assembly responded in a new way to the contemporary contextual challenges for the witness and very being of the churches, to the needs of people and creation yearning for justice and peace, and to the perceptions of many young people eager to see signs of hope.

The 10th Assembly helped us to see that we are already participating in a common journey. Our efforts for unity in our Christian faith are responses to God´s gift of life and God´s call to grow in fellowship. This fellowship is given through the faith and the baptism of the church; it is a spiritual gift. This unity in faith is also truly human, an expression of being created and blessed. It is manifested as a unity based on the core values of *koinonia* that establish and secure right relation: justice and peace.

Such a shift from a static to a more dynamic understanding of unity can be challenging. Different theological traditions and cultures understand and practice "pilgrimage" in different ways. Opting for the name of "pilgrimage *of* justice and peace" and not "*towards* justice and peace" or "*for* justice and peace", the Busan assembly began to address these questions. The word "pilgrimage" was chosen to convey that this is a journey with deep spiritual meaning and with profound theological connotations and implications. As a "pilgrimage *of* justice and peace", it is neither a journey towards a concrete geographical place nor some simple form of activism. It is a transformative journey that God invites us to in anticipation of the final purpose for the world that the Triune God brings about. The movement of love which is essential to the Triune God manifests itself in the promise of justice and peace. They are signs of God's reign to come which is already visible here and now wherever reconciliation and healing are seen.

Christians are to partake in these signs of God's reign and to struggle for them in response to God's will and promise. The pilgrimage of justice and peace is thus grounded in God's own mission for the world and the

example of Jesus. Following Jesus means meeting him wherever people suffer injustice, violence and war. To experience God´s presence with the most vulnerable, the wounded, and the marginalized is a transformative experience; Alive in the Spirit, Christians discover their deepest power and energy for the transformation of an unjust world, joining with other faith communities and all people of good will as companions on the way.

The search for Christian unity "so that the world may believe" and may embrace the unity of the whole cosmos as final goal of the eschatological promise of God's reign, remain the main empowerment of the common journey of our ecumenical movement. Walking side by side with one another, we are inviting others to go with us for the healing and reconciliation of this suffering and conflict striven world.

III. Global and local contexts of the pilgrimage

The pilgrimage takes place in a world that cries out for engagement by Christians and all people of good will. Whether in the arenas of ecology, economy, peace, or human dignity, Christians find local and global affronts to the gospel values of justice and peace.

Ironically, while stunning breakthroughs probe new horizons in science, medicine, literacy, and commerce, the planet sits at the brink of disaster and life itself is imperiled. A stumbling global economy leaves millions of people idle and exacerbates inequality and poverty in both North and South. Churches around the world struggle to deal with the consequences. People in Africa and other continents watch their rich natural reserves being exported, while their own lives remain mired in poverty. Savage weather patterns and rising sea levels beat down whole communities, from the South Pacific to Europe and North America. In the midst of geopolitical shifts, widespread violence and war in and among nations and peoples disrupt the livelihoods of families in the Middle East, especially in Syria and Iraq, Africa and Asia, setting millions of people fleeing for refuge or migrating to more promising locales. Forced migration leaves the vulnerable subject to trafficking. Indeed, violence and mistreatment seem inordinately to affect women and girls, whose gifts are undervalued, whose bodies are often violated, and whose very education is often opposed. And, over all this, the lethal potential of nuclear weapons seems to risk the world itself in a game of chance.

As the churches face these larger realities, their own situations are changing in decisive ways. To an unprecedented extent, Christians interact daily with people of other faith traditions, perhaps in their own families. In their search for new forms of authentic discipleship, Christians everywhere evince a new interest in spirituality and spiritual traditions. Churches in the global South may experience extraordinary growth, while churches in Europe and North America may find their smaller, aging congregations augmented with new members from very different cultural roots. Although women continue to advance into leadership, gender inequality in the churches persists. Despite their growing number and important role in many societies the participation of young people also remains often insufficient or just a token. As denominational markers fade in many places, churches are exploring new ways of engaging in preaching and prayer, searching for new expressions of how we can witness together as church and for new leaders with the education and discernment to guide the people of God in this new day.

The ecumenical movement, too, has adjusted to a new era of diversity and challenge. The movement is strongly alert to the spiritual dimension of the search for unity. It is redefining mission and service. It both affirms and works with the deep diversity of Christian communities, even as it reaches out in dialogue and collaboration with other religious traditions. Above all, it seeks to nurture the fellowship, coordinate advocacy and encourage the solidarity of Christians and Christian churches everywhere.

Moving together, churches, ecumenical partners and others can build on the results of the Ecumenical Conversations at the assembly and on important background documents such as

- *The Church –Towards a Common Vision,*
- *Mission towards Life,*
- *Economy of Life*
- *A Call to Just Peace.*

Their impulses culminated in both the *Unity Statement* of the assembly and the *call to join the Pilgrimage of Justice and Peace* of the assembly message.

IV. Participating in the Pilgrimage

Pilgrims on their way are moving - lightly as they learn that only the essential and necessary counts. They are open for surprises and ready to be transformed by encounters and challenges on the way. Everyone who will walk with us with an open heart and mind will be a welcome com-pan-ion ("the ones we share our bread with") on the way. The pilgrimage promises to be a transformative journey, discovering ourselves anew in new relationships of justice and peace.

Where do we see God calling and working for justice and peace and the unity of the churches and all humankind? Participating in the pilgrimage of justice and peace will involve individuals, parishes, communities on local, regional, and international levels re-visiting the greatest needs in their particular contexts, reflecting on those needs in light of the gospel values, and being inspired to act in concert with others.

The pilgrimage might consist of at least three different **dimensions** – not in a linear but much more in a dynamic, interdependent understanding:

- **Celebrating the Gifts (*via positiva*)**
  We do not journey with empty hands, nor do we walk alone. The "original blessing" of being created in the image of God and together – as a fellowship – we are a unique part of the wider web of life, which amazes us. Together we celebrate God´s great gift of life, the beauty of creation and the unity of a reconciled diversity. We feel empowered by this grace of participating in God´s movement of love, justice and peace. – We receive in prayer.

- **Visiting the Wounds (*via negativa*)**
  This pilgrimage will lead us to the locations of ugly violence and injustices. We intend to look for God´s incarnated presence in the midst of suffering, exclusion, and discrimination. The true encounter with real, contextual experiences of a broken creation and sinful behaviour against each other might inform us anew about the essence of life itself. It might lead us to repentance and – in a movement of purification – liberate us from obsession with power, possessions, ego, and violence, so that we become ever more Christ-like. – We listen in prayer.

- **Transforming the Injustices (*via transformativa*)**
  Being transformed ourselves, the pilgrimage may lead us to concrete actions of transformation. We may grow in our courage to live in true compassion with one another and with nature. This will include the strength to resist evil – injustice and violence, even if a church finds itself in a minority situation. Economic and ecological justice as well as the healing of the wounded and the striving for peaceful reconciliation is our call – in each and every context. The credibility of our actions might grow from the quality of the fellowship we share – a fellowship *of* justice and peace. – We are transformed through prayer and act in prayer.

We believe that the Lord´s Prayer will help, guide, and lead us on our common journey.

V. The Role of the WCC in the Pilgrimage of Justice and Peace

Concentrating on the fellowship of churches and its convening, coordinating and enabling, and leading role, the WCC is committed to "setting the table" for the churches as well as other organizations and communities including the Christian world communions, specialized ministries, interfaith organizations and social movements to share spirituality and practice developed in their search for transformation for justice, peace and sustainability.

In addition to encouraging and facilitating the involvement of member churches and ecumenical partners in the pilgrimage, the WCC also needs to participate in the pilgrimage itself. The pilgrimage of justice and peace is both at the centre and at the heart of the strategic planning of the WCC together with churches and partners in order to renew and to strengthen our Unity in diversity, our participation in God´s Mission, our Ecumenical Formation as well as our Public Witness of Just Peace.

The overall objectives of the Council for the coming period reflect basic dimensions of a pilgrimage for justice and peace. These are:

- ***Strengthening the fellowship*:** while walking and working together in the pilgrimage member churches and ecumenical partners experience the gift of unity;
- ***Witnessing together*:** while moving together churches and ecumenical partners are able to advocate together for justice and peace;
- ***Encouraging spirituality, reflection and formation*:** while witnessing together the fellowship is strengthened through building spirituality;
- ***Building trust and understanding*:** while working together for justice and peace, partnering with all 'people of good will' is needed;
- ***Inspiring and innovative communication*:** while journeying, witnessing, learning, and partnering, inspiring and innovative communication is needed to become visibly effective.

These overall objectives of the Council's engagement in the pilgrimage of justice and peace express themselves through its programmatic work. As a seven-year programme emphasis, the pilgrimage of justice and peace will combine community-based initiatives and national and international advocacy for **Just Peace**, focusing on

- life-affirming economies
- climate change
- nonviolent peace-building and reconciliation
- human dignity

with on-going analysis, study and reflection on what it means to be on a pilgrimage of justice and peace for the churches in today's world.

A process of theological reflection on the pilgrimage together with work done by the Commission on Faith and Order, the Commission on World Mission and Evangelism, the Commission of the Churches on International Affairs and all programmatic work of the WCC must be central to the pilgrimage. Unity, mission and service of the churches and partners are held together and brought into dynamic interaction through participation in the pilgrimage.

To ensure a transparent and participatory process, the WCC will:

- Cooperate closely with churches and ecumenical partners in developing action and reflection in the framework of the pilgrimage and fostering sharing of contributions and resources;
- Facilitate reflections on the pilgrimage and the steps to be taken regularly in all commissions and consultative bodies;
- Establish a reference group with experts on different dimensions of the pilgrimage and representatives of relevant governing and consultative bodies and ecumenical partners. This reference group will be a flexible instrument whose composition will be changed with shifting points of emphasis and priorities.
- During each of the central committee meetings, significant time will be given to the monitoring of the pilgrimage by the programme committee and for discussion of urgent concerns in the context of the pilgrimage.

VI. Churches in the Pilgrimage of Justice and Peace

Churches together and with their ecumenical partners, both in their own context and cooperating internationally, will be the main actors of the pilgrimage. Still, this pilgrimage is an invitation as well as an opportunity for individuals, parishes, and communities to participate in the movement of justice and peace. This process of **transformation** will include experience, sharing, listening, praying, penance, witnessing, awareness-building, reflecting and acting.

The following questions may help you to prepare for the pilgrimage in your own family, local church or community, together in ecumenical fellowship:

- What is the promise of a pilgrimage understood biblically?

- What is your understanding of the Pilgrimage of Justice and Peace in your context?
- What is the promise of a Pilgrimage?
- Who are the ones you want to journey with?

- What are your experiences of the gift of life, the gift of creation? How do you celebrate that?
- What are the wounds in your context?
- How do you intend to visit the wounds of the other and of the natural invironment?
- What kind of transformation do you experience?
- What will be your focus?
- What are realistic possibilities of transforming injustice and violence?
- What are the proposed actions you are willing to take in your context?

In the end, we are invited by God to join this divine journey with joy, humility, courage and commitment, praying:

> ***We are a fellowship on the move, a community of pilgrims. We journey together towards life in all its fullness. We pray for God's guidance and inspiration, so that our pilgrimage will open us to one another through dynamic and creative interaction for justice. God of life, lead us to be living instruments of your justice and peace!***

APPENDIX IX: REPORT OF THE COMMUNICATIONS COMMITTEE

Based on our faith that the incarnation of the Word of God was, as such, an act of communication which communicated the divine to the human, and was transmitted to the world through communicative mission (*kerygma*), we strongly believe in the importance of appropriate communication to engage with our Christian testimony within the ecumenical body and towards the world. There is no community without relationships, and no relationships without communication.

The communications committee has considered its mandate and seeks to respond in the following manner:

F. Making recommendations toward the long-term strategic goals of communicating the World Council of Churches, giving direction on what themes and story lines best serve the Council and its member churches and what should be the thematic focus of communications;

WCC-related communications should:

14. Strengthen the fellowship of churches;

15. be in partnership with member churches and ecumenical partners

16. inspire people to act and to engage in the pilgrimage of justice and peace;

17. be innovative and maximise the use of new technologies and media to build community and strengthen relationships;

18. emphasise the method of story-telling and how this sharing illuminates what it means to be part of the pilgrimage of justice and peace;

19. seek mutuality in its internal and external communication within the WCC and the fellowship, avoiding a "top-down" approach and instead listening to and sharing the grassroots voices when setting WCC priorities;

20. create images of empowerment that reflect justice and peace;

21. contribute to building and shaping a community that enhances participation, freedom, accountability and cultural diversity;

22. reflect communications practices that include considerations of status, gender, age and identity in line with the universal right to communication[i];

23. contribute to the crucial visible role of building peace and security;

24. enhance human dignity;

25. aid in the finance and development work of the WCC;

26. seize every opportunity to maximise the use of church and public media in local and national settings to share the work of the WCC and its member churches, and to use the language and the narrative that attract such coverage.

G. Exploring how programmes, the general secretariat, central committee and executive committee all contribute to the work of communicating the Council and what goals and plans should be set;

An overall WCC communication strategy should be developed that involves WCC governing bodies, advisory bodies and other groups directly involved in WCC work, e.g. general secretariat, central committee and executive committee, etc. Therefore they should:

5. design their own particular communications plan that enhances transparency and adheres to the aforementioned principles; for example, supporting a possible letter to member churches about the communication recommendations and inviting responses on how communications can be mutually shared;
6. include opportunities for communications training of these bodies;
7. identify and address current barriers to communication and to ensure smooth and well-functioning communication attempting to strike the right balance between nice-to-know and need-to-know;
8. develop communication between staff and departments of WCC with a focus to ensure exchange and coordination, and to make strategic communication an inherent part of all areas of WCC work.

H. Exploring how member churches contribute to communicating the Council

The exploration of contributions of member churches should include:

3. collaboration with the communications strategies, departments and other resources of member churches relative to the aforementioned principals of the mandate in section A and B;
4. consideration of communication partnerships with specialised ministries and partners engaged in their work.

I. **Include strategic collaboration with other communications agencies, such as the World Association for Christian Communication and regional networks, particularly in communications for justice and peace throughout the worldwide ecumenical movement in society**;

1. Member church communication departments should be primary partners with the WCC, furthermore collaboration with other communication agencies should be an integral part of the WCC communications.

J. Assisting the central committee to consider, approve, and evaluate the general direction of the Council's communication strategic plan;

Please see section B. Furthermore, the central committee should:
3. see itself as a community of communicators of the work of the fellowship;
4. contribute to the consideration of innovative communications efforts that can expand the audience of church-related actors made aware of these initiatives along with attention to language that reaches out beyond the faith community.

The communications committee recommends that the central committee *receive* these principles and guidelines as a framework for the WCC communications work.

APPENDIX X: REPORT OF THE FINANCE COMMITTEE

The mandate of the finance policy committee is to recommend policies related to:

a. *The membership contributions scheme and campaign, general reserves and investments;*
b. *Long term financial goals and the income and fund-raising strategy to achieve them, consistent with the vision and strategic objectives of the World Council of Churches;*
c. *Significant issues concerning financial reporting, internal controls, accountability and compliance with laws and regulations, based upon reports from the finance sub-committee of the executive committee.*

The finance policy committee approached its work in a spirit of service, seeking ways in which a dynamic co-operation might be nurtured among the membership, in order to increase resources for the achievement of the WCC's mission. In recommending financial policies, the committee has aimed to ensure that the principles bear witness to our values of stewardship, accountability and economy of life, so that the policies may help us live out the pilgrimage of justice and peace.

1. Income development strategy 2014 to 2017

The committee heard a presentation on the income development strategy for 2014-2017 as set out in GEN FIN 04 *Opportunities for Income Development.* The strategy identifies four main areas of focus: strengthening financial stewardship by member churches; building on strong relationships with specialised ministries; developing new income sources; and strengthening fund-raising support for the Ecumenical Institute. The committee welcomed the fact that the strategy emphasises one basic principle: "…the Council is 'owned' by the churches, and the churches express their ownership in a shared responsibility for the Council's existence and future, also in terms of its financial sustainability."

Recommendations from assembly finance committee and finance sub-committee of executive committee concerning the requirement to include milestones for programme contributions' development and to include reference to the five strategic objectives had been included. The target for programme contributions is set at a steady CHF 16 million from 2015 to 2017. Maintaining contributions at the same level will require considerable fund-raising efforts. As an illustration, short-term projects funded under restricted funding agreements will reach their conclusion during the period, and new funding initiatives will be required to replace them. The target for membership contributions, on the other hand, includes a cumulative increase of 2% per year, from CHF 3.9 million budgeted for 2014, to CHF 4.2 million in 2017.

While a target of stability in programme contributions, and relatively small increases in membership contributions might not seem together to represent real income development, attaining the target would in fact mean an increase of CHF 1.6 million in contributions, or over 8%, compared with the "realistic" target for 2017 defined by the assembly finance committee[2]. The committee concurred with the target set, and affirmed that all central committee members should develop a sense of ownership of this strategy, working together within the churches and with WCC programme executives and other staff towards this result.

The finance policy committee discussed ways of encouraging engagement with the strategy and raised the following observations:

- Within the regions, central committee members should initiate exchanges, thereby strengthening the fellowship, and through this solidarity create opportunities to work together on relevant themes, including fund-raising;

- In some churches, there may be opportunities to organise a congregational collection in favour of the work of the WCC, particularly in relation to the pilgrimage of justice and peace; and

[2] FC01 Report of the assembly finance committee, 10th Assembly, Busan, Korea; point 2 *Four –year financial plan*

- Many central committee members could contribute to fund-raising efforts for ecumenical formation at the Ecumenical Institute, including discussing the possibility of legacies or personal gifts, to benefit young people in their engagement in ecumenism.

The finance policy committee *recommends* that central committee adopt the income development strategy for 2014-2017 as set out in the document *Opportunities for Income Development.*

2. Implementation of the new membership contributions plan

The new membership contributions plan, as described in the GEN FIN 04 *Opportunities for Income Development*, was launched after executive committee, February 2014. Member churches have received the campaign cards including a request to increase the membership contribution. There have already been some encouraging responses.

Some members of the committee commented that it may not be realistic to expect that there be an increase in contributions each year during the four-year period. If membership contributions are to be increased steadily, then we, as members, will need to learn to articulate more clearly the benefit of membership in the WCC. In addition, central committee members will have to take responsibility, not only in their own church but also in their region, for ensuring that contributions are made, and for following up on a face-to-face basis to discuss the importance of contributing to the WCC.

The finance policy committee recommends that the central committee:

(iii) *encourage* all members to take up their responsibilities as defined in the new WCC Rules; and

(iv) *require* that there be an evaluation of progress with the new contributions plan at its next meeting in 2016.

3. Fund-raising advisory group

From 2006 to 2013 a fund-raising advisory group had supported the work of the WCC and had produced proposals concerning, for example, the membership contribution plan. To support the new strategy, the finance sub-committee had recommended that terms of reference be developed for a new fund-raising advisory group, to include specialists among the member churches, specialised ministries and other professional experts.

The finance policy committee reviewed the draft terms of reference and strongly supported the initiative. It was emphasised that members should have at least one of two qualities, either being an expert fund-raiser, or benefiting from a wide network of contacts. The involvement of youth should be encouraged. The committee considered that the fund-raising group might also be able to draw on the experience of prominent ecumenists who might help the WCC in a fund-raising initiative.

The committee encourages any central committee member who has recommendations concerning possible members to make the names known to a member of executive committee.

The finance policy committee *recommends* that central committee *require* that the terms of reference for the fund-raising advisory group be finalised and approved at executive committee, together with a proposal for nominations.

4. General reserves policy

The committee reviewed the document GEN FIN 02, *General Reserves Policy*. It was confirmed that the target of 50% of staff costs as a level of general reserves had originally been set with reference to possible maximum contractual obligations, at a time when staff contracts regularly included such a notice period. In the current

context, the target, at a level of CHF 7.2 million, could also be expressed as the ability to function for four months without contributions income.

At 31 December 2013, the general reserves totalled CHF 6.1 million, being CHF 1.1 million below target. In February 2014, the finance sub-committee reviewed the financial framework which could result in attaining the target of CHF 7.2 million by 2016.

The finance policy committee *recommends* that central committee approve the General Reserves Policy as set out at GEN FIN 02.

5. Investment policy

The committee reviewed GEN FIN 03 *Statement of Investment Objectives and Policy* covering the ethical investment guidelines, the investment objectives and the requirement to monitor investment performance.

The requirement that the general reserves be invested with the objective of capital preservation was discussed and confirmed.

The committee discussed the ethical investment criteria, and considered that the list of sectors in which the WCC does not invest should be extended to include fossil fuels.

In the third paragraph of 2 (c), *General reserves*, line 3, the term "governing bodies" should be amended to "executive committee" to harmonise with the *General Reserves Policy* above. After correction, the sentence concerned will state: "There is a segment, estimated at 70% of the reserves, which should be accessible if necessary within a short timeframe for any purpose authorised by the executive committee."

The finance policy committee *recommends* that central committee approve the Statement of Investment Objectives and Policy as set out at GEN FIN 03, with two amendments as noted above.

6. Financial strategy 2014 to 2017

The financial strategy sets out how the WCC aims to remain a sustainable organisation. It identifies actions to be taken or milestones to be reached within the four-year period. *The financial strategy 2014 to 2017* is included as an appendix to this report.

The committee clarified the purpose of the financial strategy. The document presents the WCC's assessment of its financial and operating targets, and sets a map against which executive committee and leadership will track progress during this cycle of work. The committee considered that the financial strategy in itself demonstrates our Christian witness to principles of stewardship and economy of life.

It was noted that there is a range of financial and operational objectives and that the Council requires staff with business acumen, experience and financial training to protect its interests and to maintain the self-generated income streams at both the Ecumenical Centre and at Bossey.

There was a discussion concerning the investment made in the conference facilities at Bossey, which have returned deficit results in the first two years of operation, 2012 and 2013. A deficit budget has been approved at CHF 200,000 for 2014, while the strategic plan envisages a break-even result in 2015. It was reported that following the initiatives of the business and sales manager, recruited in May 2013, total sales for the year to date were almost 20% higher than for the same period last year. The winter months, however, present a risk with regard to meeting the budgeted result, unless a new approach to activities can be adopted for that period.

It was recognised that the building development project would be of major importance to the WCC's financial sustainability, and it was questioned whether it was reasonable that results were not expected until 2017, or perhaps even later, when the project had been launched in 2012. It was explained that the timeline for the project as set out in the appendix to GEN 03 Report of the General Secretary remained as it had been defined in

2012. At that date, 2017 had been envisaged as the first possible date for a commercial transaction. The risk of delay is related to approval of plans by local authorities. The committee observed that the WCC should continue to maintain close contacts at high levels in the Canton's administration to mitigate the risk.

The finance policy committee *recommends* that central committee approve the Financial Strategy 2014 to 2017, as attached at appendix 1.

7. Review of actions taken on recommendations from the assembly finance committee and the finance sub–committee of executive committee

With reference to the mandate of the committee, it was confirmed that the finance sub-committee's report did not raise any significant issues concerning financial reporting and internal controls or regarding compliance with Swiss laws and regulations.

The assembly finance committee had recommended that central committee "approve a categorisation of the WCC's focused work, identifying elements which are indispensable, those which are considered important, and those which are desirable, to be applied as reference points for the development of budgets". The WCC Strategic Plan 2014-2017 (GEN 11) refers to "a limited number of mid-term projects in the programmatic areas, informed by the transversal issues". It includes ecumenical initiatives (such as EHAIA, EAPPI) and certain special projects of a short-term nature.

The committee considered that in addition to the terms "indispensable, important and desirable", consideration should be given when according priority, as to whether the work could be accomplished only by the WCC; or whether certain member churches or other organisations could undertake the work.

The committee noted that "an integrated strategy for the Château de Bossey" recommended by both the assembly finance committee and executive committee, had not yet been prepared. The WCC Strategic Plan 2014-2017 included the programmatic priorities for ecumenical formation for the four-year period, while financial objectives for the guest house and conference centre were included in the financial strategy.

The finance policy committee *recommends* that central committee *require* that

(iii) the categorisation of projects be further developed to guide decision-making processes concerning budgets; and

(iv) the integrated strategy for the Château de Bossey be prepared for review by executive committee.

8. Report on compliance with the assembly subsidy policy

The committee reviewed a report on compliance with the assembly subsidy policy, as had been required by the assembly finance committee. At the assembly 441 delegates (or 67% of delegates attending) received a subsidy in accordance with the policy, covering both or either of the travel and board and lodging costs. The total cost of subsidies was CHF 1.4 million.

Within this number, 17 subsidies were granted following approval by the general secretary, although there was not eligibility in accordance with the policy. The cost of the exceptions to policy was CHF 54,000.

The finance policy committee received the report.

9. Basic principles for the comprehensive subsidy policy

With reference to the document GEN FIN 05 Subsidy Policy, the committee reviewed the basic principles which are to be considered in the preparation of the comprehensive subsidy policy.

The committee shared the following observations:

- The purpose of the policy is to ensure the participation of the widest representation of the WCC members in its meetings of governance, and advisory and consultative bodies;
- Reimbursement of travel costs should be seen as an investment in the ecumenical formation of WCC members;
- The principles should make reference to values of solidarity and sharing, and should be attentive to dignity;
- The word "subsidy" should be replaced with the word "reimbursement" wherever possible;
- The committee reviewed a letter from one of the member churches raising a recommendation on the basic principles for the policy, in particular with regard to the costs of very long distance travel.

The committee considered that there was insufficient time available to debate the issues and reach consensus on the principles. Four finance policy committee members volunteered to work with staff in refining the basic principles for the comprehensive policy for reimbursement of travel costs. The group agreed to communicate electronically and would conclude by the end of September, sharing the outcome with all finance policy committee members.

The finance policy committee *recommends* that central committee *require* that the comprehensive policy on reimbursement of travel costs be prepared for approval by executive committee in November.

Appendix 1

WCC financial strategy 2014 to 2017

Definition of financial strategy
This financial strategy 2014-2017 accompanies the WCC Strategic Plan 2014-2017, setting out how the WCC aims to remain a sustainable organisation now and in the longer-term. The strategy identifies objectives, with actions to be taken or milestones to be reached within the four-year period. In both defining and following its financial strategy, the WCC affirms its values of stewardship and economy of life.

Sustainable organisation
The condition of "sustainability" might be defined for an organisation as its capacity to continue fulfilling its strategic objectives, benefiting from both strategic vision, and a financial and organisational infrastructure to support the achievement of its mission. For the WCC, the conditions for sustainability include:
- member churches are committed and are both planning and participating in the project work;
- effective and innovative communication and reporting is shared, illustrating the impact of project work, so that funds can be raised effectively;
- competent staff are attracted, managed and retained;
- there is adequate administrative and financial infrastructure.

The organisational sustainability of the WCC depends principally on the member churches. WCC is an association of churches, existing for its members, through their involvement and commitment, including their financial commitment and that of the church-related agencies.

Strategic financial and operational objectives

18. New membership contributions plan
To increase resources from the new membership contributions plan, launched in 2014, at a rate of 2% to 5% per year, with reference to 2012's contribution level.

Outcome indicators for the period 2014-2017
- The level of membership contributions attained in 2015 will be higher than the level of CHF 4 million achieved in 2013. The target for 2017 is CHF 4.2 million.

- An increased number of churches will contribute each year from 2014 to 2017, attaining 85% in 2017.

19. Planning for financial sustainability with scenarios 2014-2017: contributions income

To exceed the programme income levels determined "realistic" by the assembly finance committee, for the period 2014 to 2017 (see annexe attached), attaining more than CHF 15 million in programme contributions in 2017.

Outcome indicators for the period 2014 -2017

- In 2016, programme contributions have exceeded the scenario target, and projections suggest that the scenario target will be exceeded again in 2017.
- Milestones indicated in the income development strategy are met.

20. Planning for financial sustainability with scenarios 2014-2017: financial controls

To maintain financial controls and timely reporting, providing information for decision-making so that leadership may adapt plans within financial capacities.

Outcome indicators for the period 2014 -2017

- Annual budgets are approved in a timely manner, before the start of the financial year.
- Quarterly reports monitoring financial results compared to budget are reviewed by the staff leadership group, and shared with the leadership of the finance sub-committee.
- Progress with strategic financial plan monitored at finance sub-committee, with recommendations as necessary.
- In 2016 (or earlier, should conditions arise) should projections suggest that total programme income might fall below CHF 19 million in 2017, executive committee reviews any required special plans for sustainability, as presented by the general secretary.

21. Bossey guest house and conference centre

To improve financial results progressively, in accordance with the profile set by the assembly finance committee, reaching a deficit of CHF 200,000 in 2014, a breakeven result in 2015, and a small profit in favour of the Ecumenical Institute in 2016 and 2017.

Outcome indicators for the period 2014 -2017

- Financial targets are reached, and a positive cash flow generated in 2015, a net profit then being budgeted for 2016 with a reasonable level of confidence in 2015.
- Further advice is obtained from a hotel management consultant in autumn 2014, should it be forecast that the deficit could exceed budget by more than CHF 100,000.

If a breakeven result cannot be forecast for 2015 in autumn 2015, then executive committee will at its meeting in that season consider an action plan to be presented by the general secretary.

22. Assembly fund

To determine in 2015 the level of assembly fund required by December 2017, and to communicate with member churches accordingly, and set the plan for any distributions required from membership income, or from general reserves to the assembly fund.

Outcome indicators for the period 2014 -2017

- An 11th Assembly financing plan is reviewed by the finance sub-committee in 2015.
- Measures are implemented from 2015 onwards, in order to reach a preliminary target by December 2017.

23. Capital expenditure plan

To maintain buildings for safety and security as a priority, and with regard to services due to tenants and sister organisations in the Ecumenical Centre; and to maintain the Bossey estate with capital expenditure limits set with reference to the capacity to improve financial results.

Outcome indicators for the period 2014 -2017

- Overall annual capital expenditures kept relatively low, at CHF 0.5 million for example, given the forthcoming building development project, and the direct cash outlay from reserves implied for Bossey, should a deficit of over CHF 0.2 million be incurred in 2014 or 2015.
- Annual capital expenditure limit set in a timely manner, in advance of the year concerned, by executive committee.
- Reports are made to the finance sub-committee of capital expenditure compared to the budget limit.

24. Cost efficiencies and cost-effectiveness

To identify and implement further cost efficiencies or income opportunities in the delivery of infrastructure services, including cost of fund-raising, facility management (house services), human resources, finance and IT services, as well as PMER.

Outcome indicators for the period 2014 -2017

- Net reduction in infrastructure charges to programmatic areas, with the aim of ensuring the charge does not exceed 17% of total programme income, while reaching the medium-term target of 15% by 2017.

25. General reserves

To attain the general reserves target by December 2017, as a measure of WCC's ability to withstand any unexpected financial challenge, including the possibility, for example, of a transfer required to the fund for the building development project of CHF 0.5 million for 2017 to 2018, and the risk of having to cover a loan reimbursement of CHF 0.5 million in 2017.

Outcome indicators for the period 2014-2017

- Validation or revision of the general reserves policy by the finance policy committee and central committee in 2014.
- Plans presented at each finance sub-committee indicating progress towards the target, and strategy for attaining the target with reference to scenarios, capital expenditure, loan reimbursements and other variables.

Objectives 9 to 11 concern the building development project:

26. Approval of the Area Development Plan

To submit the Area Development Plan (ADP), defining the urban plan for the site, with the volumes and designation of each building, together with impact studies on traffic, the environment, together with the energy plan, to the authorities by mid-July 2014, and to be approved by January 2016, two years after the first meetings with the department of town planning concerning the project. This will complete phase two of the building development project.

Outcome indicators for the period 2014-2017

- Approval of the Area Development Plan is obtained from the authorities within the initial time-frame, or close to it, in early 2016

Emerging risks or challenges

- The Area Development Plan approval for the neighbouring plot, planned for the Global Fund, has been delayed because of local residents' concern over the impact of traffic (submission of the Area Development Plan to the authorities on 11 July 2011; final approval by the "Conseil d'État" on 24 July 2013; however under administrative court proceedings from that date, with judgment expected by the end of 2014; if an appeal is then lodged in the federal court, there could be risk of further delay by one year). Timeline for approval has extended from two years from submission, to three years, six months, or even to four years and six months.

  See objective 11 concerning the management approach to this potential risk.

27. Preparation of building permits and approach to commercialization of the project

Phase three of the project concerns both the preparation of building permits, and the approach to commercialization of the project. By November 2016, the objective is to define the financial objectives of each building, in preparation for the investor selection process, to be launched in December 2016.

Outcome indicators for the period 2014-2017

- A list of at least five prospective investors is identified in 2016
- In late autumn 2016, the definition of the overall financial objectives for each building (criteria for calculation as defined in the development contract) demonstrate that WCC's overall objectives for the project can be met
- The investor process is launched according to schedule, in order that a first commercial transaction can take place in 2017
- By 2017, either first commercial transaction is ready, or financing is obtained to ensure continuity through 2017-2018 for the loan with assurance that additional costs will be covered by the proceeds of the development project.

28. Action plan for period April 2017 to April 2018, should first commercial transaction be delayed

To develop an action plan, should there be delay in approval of the ADP and in the anticipated sales transactions, ensuring that related loan interest (estimated at CHF 0.3 million per annum), covered until March 2017, can be met after that date and until the sale, together with any required loan reimbursement.

Outcome indicators for the period 2014-2017

- A risk assessment and action plan will be documented by end of 2014, to include steps of continued communication with Geneva authorities on the imperative for WCC's sustainability that the timeline for approvals be met; and identification of financing alternatives to loan terms offered after 31 March 2017 by the current bank for CHF 24 million;
- In its first meeting in 2015, executive committee considers the strategy proposed by the general secretary based on the risk assessment and action plan, determining the preferred approach.

Objectives 12 to 15 concern the application of new information technologies:

29. Relations with member churches and ecumenical partners

To improve the systems used to support relations with member churches and other ecumenical partners, by first streamlining system contact data and profiles; and then in a second phase, using the system to gather data on meetings, shared work, and facilitating monitoring and follow-up; and by leading finally in a third phase to a platform for participative project work.

Outcome indicators for the period 2014-2017:

- In 2015, the member church database is used purposefully in tracking increased involvement of member churches in joint work on unity and mission, public witness and diakonia, and ecumenical formation.
- In 2015, project executives and support staff in all programmatic areas are trained in active use of the system, and staff in each programmatic area and transversal priority both consult data and contribute material.
- By 2017, the system has become the basis for a shared platform, consulted directly by member churches and ecumenical partners involved in project work.

30. New technologies to support programmatic work

To support associate general secretaries in the increased use of new methodologies including webinars and the use of video-conferencing; and to implement increasingly effective use of social media for project executives' work in communication.

Outcome indicators for the period 2014-2017:

- Each year, webinars are organised, and by 2017, the Ecumenical Institute has built a small library of webinar videos and related materials, and at least one other project area each year has organised a webinar.

- The number of participative interactions on WCC-branded social media accounts, whether blogs, Facebook pages or Twitter accounts, is increased steadily each year.

31. Develop the use of intranet document-management tools in administrative workflows

To improve efficiency in management of procurement, particularly travel, together with a useful on-line approval process; and in the management of the sales invoice process for rentals and other services, through the use of SharePoint workflows and document organisation.

Outcome indicators for the period 2014-2017:

- Net reduction in infrastructure charges to programmatic areas, with the aim of ensuring the charge does not exceed 17% of total programme income, while reaching the medium-term target of 15% by 2017.

32. Ensure cost-effective IT services

To verify that IT services remain cost-effective by comparing the service cost per workstation with benchmark pricing for external service-providers in early 2015, and to take actions if proven necessary.

Outcome indicators for the period 2014-2017:

- Net reduction in infrastructure charges to programmatic areas, with the aim of ensuring the charge does not exceed 17% of total programme income, while reaching the medium-term target of 15% by 2017.

Objectives 16 and 17 concern aspects of Human Resources management

33. Revise and reissue staff regulations

To reflect implementation of executive committee's policy on the period of contract and renewal of contract for executives, to support a more flexible staffing strategy, and to ensure compliance with Swiss laws and regulations, revise and reissue the staff regulations; and develop a general policy regarding personnel not based in Geneva.

Outcome indicators for the period 2014-2017:

- Consultation among WCC leadership, working groups and with staff representative group completed in 2014; and
- Staff regulations and general staff policy issued in 2014, effective from 2015.

34. Benchmarking of staff remuneration

To ensure fairness in remuneration, conduct a benchmarking study, with reference to the local market, the NGO market, and with attention to the available overall budget for staff costs, identifying for action any cases of inequality which may have occurred for any reason, including any related to differences in remuneration of men and women, for the same function.

Outcome indicators for the period 2014-2017:

- The general secretary and staff leadership group review the results of the study in 2014; and
- Working within the available budget, corrective actions are determined and implemented in January 2015;
- In 2015, develop a new reward system based on a grading system (job evaluation scheme) that will assure equality in remuneration of men and women for the same function.

Policies supporting the strategic financial objectives

(viii) General reserves policy

Set by central committee, on the recommendation of the finance policy committee, defines the general reserves, and sets the target for the period.

(ix) Principles of ethical business conduct and anti-fraud and corruption policy

Set by the general secretary, setting the tone for management practices and internal financial control.

(x) Policy for rental of office space and facilities at the Ecumenical Centre

Set by the general secretary, sets level of office space available to staff, defining rental income potential, as well as other parameters, such as rental tariffs and cost-sharing principle for rental to sister organisations.

(xi) Policy on managing the Ecumenical Institute at Bossey

Set by the general secretary in 2010, defining principles for use of the guest house and conference centre by programmes, and maintaining the requirement that guest house and conference centre activities be balanced carefully with that of the Ecumenical Institute, academic activities being the fundamental purpose of the WCC at Bossey.

(xii) Accounting policy on activity-based costing set out at note 28 to financial statements 2013

Accounting policies are approved by executive committee. The accounting policy on activity-based costing sets the principle for charging infrastructure service costs to projects. After deducting all self-generated income from rental and from services, the net infrastructure cost is charged to projects based on the number of full-time equivalent project staff within the project, in relation to the total number of project staff.

(xiii) Policy for reimbursement of costs for governing body members

Set by central committee, the policy ensures the fair representation of delegates at central committee through the granting of subsidies should travel and accommodation not be able to funded in full by the member church.

(xiv) Investment policy

Set by central committee, the policy sets investment objectives for assets backing the general reserves, as well as for the endowment fund, to be held in the long-term. Ethical investment guidelines are also included in the policy.

Financial scenario 2014 - 2017						
As reviewed at Assembly Finance Committee (updated for actuals 2013 and approved budget 2014)						**Annexe 1 to WCC Financial Strategy 2014-2017**
WCC Programme Funds Income & Expenditure						
	Actual	**Budget**				
CHF 000	**2013**	**2014**	**2015**	**2016**	**2017**	**Notes**
Opening programme fund balance	3,610	2,855	2,235	2,344	2,219	
Income						
Restricted programme contributions	16,871	16,305	15,814	15,407	15,000	CHF 15m estimated as the most realistic level by the AFC for 2017
Unrestricted income distribution to programmes	4,120	4,050	3,800	3,700	3,600	CHF 0.1m annual reduction 2016-17; no provision for assembly fund
Other income	732	333	470	470	470	CHF 0.35m ecum. formation; CHF 0.1m comm.; CHF 0.02 mission
Total programme income	21,723	20,688	20,084	19,577	19,070	
Expenditure						
Programme grants matched to income	842	958	900	900	900	Diakonia and ETE scholarships and other grants
Programme implementation costs : fixed	729	742	740	740	740	Bossey Institute; UNO; JIC; Library & archives
EAPPI, EHAIA, EWN implementation costs	2,576	2,024	2,000	2,000	2,000	
Programme implementation costs : variable	4,726	3,785	3,506	2,788	2,240	Calculated as total expenditure less all other costs
Programme staff costs : Geneva (incl. assembly)	9,844	9,286	8,904	8,904	8,904	
Programme staff costs : field staff	-	685	640	640	640	Principally, EHAIA, EAPPI and EDAN
Net infra. charge to programmes (incl. assembly)	3,761	3,427	3,285	3,230	3,146	2017: 16.5% of total prog. income
Programme expenditure (excl. special events)	22,478	20,907	19,975	19,202	18,570	
CWME conference					500	
Central committee		500		500		
Total programme expenditure	22,478	21,407	19,975	19,702	19,070	
Increase/(decrease) programme fund balance	(755)	(719)	109	(125)	-	
Transfers-in to cover programme deficits		99				
Closing programme fund balance	2,855	2,235	2,344	2,219	2,219	
Increase/(decrease) programme fund balance						
Prog. balances (excl. central committee/CWME)	(211)	(468)	(266)	-	-	
Central committee	-	-	250	(250)	250	
CWME	(63)	(113)	125	125	(250)	
Assembly (staff and infra. costs only)	(481)	(39)	-			
	(755)	(620)	109	(125)	-	
Programme staff FTEs						
Executive staff and young professionals	49.8	47.0	44.7	44.7	44.7	
Assistants	22.9	20.8	20.9	20.9	20.9	
Interns	-	1.2	4.0	4.0	4.0	
	72.7	69.0	69.6	69.6	69.6	

APPENDIX XI: REPORT OF THE PUBLIC ISSUES COMMITTEE

The public issues committee worked on the statement 'Towards a Nuclear Free World' (GEN PUB 03) which had been referred back to the WCC central committee from the business meeting of the assembly in Busan. The public issues committee also reviewed the procedures for the issue of public statements by the central committee. This was deemed necessary in the light of changes to the structure and constitution of the WCC.

In addition to these, the public issues committee worked on four statements from among the proposals received from the central committee earlier. A number of the issues presented to the public issues committee could not be addressed in detail during this central committee meeting primarily because of insufficient time, or because there was insufficient information, or because further consultation with WCC member churches was deemed necessary in order to prepare a public statement..

The public issues committee has therefore received these brief summaries during the course of its meeting. Regrettably these are not for action by the central committee as although substantial work was undertaken there was insufficient time to completely process these issues. However, considering the urgency of the issues, the public issues committee recommends that the central committee tasks the general secretary to take the appropriate actions to address the following items.

1. Tanah Papua: right to self-determination and freedom from oppression for the people of West Papua:

The WCC executive committee issued a statement in February 2012 expressing concern over the violence and urging a peaceful resolution in Tanah Papua. During the WCC 10th Assembly in Busan, a statement of the public issues committee supported the self-determination of the people of West Papua. 57 delegates representing churches from six continents signed this petition. Therefore, the following are suggested as possible ways to take these issues forward:

a) Reaffirm its stand for the right to self-determination and freedom from oppression of the people of West Papua;
b) Consider sending a solidarity delegation to West Papua and form a commission on West Papua to follow up the development of the situation;
c) Express support for including West Papua on the agenda of the UN Committee on Decolonization.

2. Myanmar: concern about the proposed Religious Conversion Law:

Recently the Myanmar Government has circulated a draft of Religious Conversion Law calling for public opinion on rules, which would require those who want to change faiths to first obtain permission from local authorities. Under the proposed law, anyone who wants to change their faith is required to apply to local registration teams for permission.

If passed, those found to be guilty of violating a list of prohibitions – which includes obstructing someone from converting – would be subject to a penalty of two years' imprisonment and a fine.

Calls for laws aimed at protecting race and religion in Myanmar have gained momentum since violence broke out between Buddhists and Muslims in the Buddhist-majority nation in 2012 following decades under tightly controlled military rule. The violence has left more than 200 people dead and about 140,000 displaced, mostly Muslims. This law will surely affect basic human rights, constitutional provisions and religious freedom of the citizens of Myanmar if it is approved by the Parliament; it also has potential to bring conflicts among interfaith groups in Myanmar.

In view of the possible outcomes of this law, a possible way forward would be for the WCC to engage in conversation with the Myanmar Government to encourage them to reconsider this law.

3. Sri Lanka: Violence against religious minorities

The central committee of the WCC expresses its concern at the religious intolerance in Sri Lanka led by some extremist Buddhists, and the violence perpetrated on minor religious communities, especially Muslims. The large-scale violence that erupted in Muslim communities on 15 June 2014 in Aluthgama, Beruwala, Dharga Town, Walpitiya and Welipenna areas has deeply affected individuals and families.

A possible action would be to encourage WCC member churches to pray and support victims of the violence and urge the government of Sri Lanka to work firmly to prevent the scaling up of the violence, as well as to ensure protection of people and security in the affected areas.

4. Ukraine: current conflict and political crisis

On 3 March 2014, Rev. Dr Olav Fykse Tveit, WCC general secretary, called on those involved in the on-going Ukrainian crisis to refrain from violence and to commit to dialogue and diplomacy, and to avoid escalation by rash words or actions. He has expressed concern for the people of Ukraine. The situation puts many innocent lives in grave jeopardy and risks undermining further the international community's capacity to act now or in the future on the many urgent issues that will require a collective and principled response. The consequences of failing to do so will inevitably be much greater human suffering in Ukraine, and a deep rift in the social and political fabric of the region and in the wider international community.

In considering this issue possible future actions could be to:

a. Call for all WCC member churches to pray for the repose of the dead, healing of the wounded and the sick, appeasement of hardened hearts and cessation of strife, and that comprehensive peace and stability return to the Ukrainian land.
b. Call on all the conflict parties for an immediate cease-fire in south-eastern Ukraine and the measures toward de-escalation of hostilities and, with continued deep concern about the situation there,
c. Urge all sides to honour their commitments and work within a political framework and under the rule of law.
d. Urge the WCC to remain committed to help find a peaceful resolution to the crisis in Ukraine and to assist the Churches in prevailing over the many difficult challenges that lie ahead.

5. Central America: forced displacement, migration and violation of rights of children and youth

The central committee expresses concern on forced displacement, migration and violation of children and youth's rights in Central America. For many decades, entire populations, family groups and individuals have fled their land, houses and villages, seeking refuge, security and protection beyond their national borders. Currently displacement is increasingly affecting children and youth who are migrating, as they become victims of gang's recruitment, organized crime and local drug dealers, who are a new source of forced displacement in the region. Reports from the United Nations High Commissioner for Refugee (UNHCR) indicate that there are approximately 17,000 refugees and asylum seekers from Guatemala, Honduras, El Salvador, and Nicaragua in the United States, Canada and other countries in Latin America and Europe.

Governments in Central America are not given proper attention to this new phenomenon. In countries such as Guatemala, El Salvador and Honduras, government agencies recognize the difficulty to deal with organized crime and thus to protect its victims.

Therefore, possible actions may include:

a. encouraging and supporting WCC member churches in these countries to bring this difficult situation to the attention of their governments and international community, and to promote programs to counteract the situation;
b. requesting that the WCC raises its prophetic voice urging the governments of northern countries - where children and youth mostly migrate - to guarantee their rights, to put procedures in place to identify

children and young migrants requiring international protection, and to coordinate their immigration policies to ensure that human rights of children and youth are assured.

6. Latin America: human trafficking for sexual and labour exploitation

Human trafficking for sexual and labour exploitation is a great problem in Latin America. The increasing poverty and human slavery generates the second most profitable business in the world: human trafficking.

Despite the development of international legal frameworks to counteract human trafficking, as the Palermo Protocol and others, the implementation of these resolutions and policies have not been enough to prevent and combat this crime against humanity. There is a need for national legislation in all UN member states to ensure clearer legal instruments and proper implementation.

It is undeniable the responsibility and role of the states in this area. However, churches and their related organizations have potential to contribute, especially in regard to prevention and prophetic voice regarding human trafficking. The commitment to human dignity finds in this reality a new battlefront. We cannot ignore or side-line these issues anymore. Human trafficking is a modern slavery and requires an urgent response from the churches.

As WCC, we should raise our voices regarding these issues, bearing in mind that each suffering person is a creature of God. Effective advocacy will enable us to eradicate this crime, advocating for human trafficking to be considered as crime that requires harder penalties to all those who promote it.

Therefore, a possible way forward may be for the WCC to:

a. encourage governments to promote and strengthen legal frameworks and to ensure the implementation of policies for the cessation of these crimes that are affecting the human dignity of many people in Latin America;
b. urge its member churches to implement the recommendations from the International Ecumenical Consultation on Migration and Human Trafficking: Modern Slavery, which took place in Colombo, Sri Lanka in 4-8 April 2014.

Recommendation
That the central committee takes note of these six issues and that they are referred to the general secretary in order to identify possible strategies and actions to address each of the issues.

In addition to these issues, the public issues committee has received material concerning the ‘Syriac genocide’ or ‘SEYFO’ (in which, in 1915, over half a million Syriac-Aramaic Christians are estimated to have lost their lives). This issue is presented as distinct and separate from the Armenian Genocide (on which the Busan Assembly issued a minute), but relates to events which occurred in the same historical and political context. Since 2015 also marks the centenary of these events.

The public issues committee therefore *proposes* that the executive committee consider ways in which this matter can also be reflected on, and that the churches and communities concerned are supported through prayer and solidarity.

As well as working on a statement in relation to Article 9 of the Japanese Constitution it was also suggested that the public issues committee address the issue of women and sexual slavery. It was not possible to include this as part of the statement however a way forward may be to:

a) *recommend* that creative initiatives, such as Lenten studies and prayer materials on sexual slavery affecting women in many parts of the world be produced by the WCC and member churches in commemoration of the end of the WWII and the 70th anniversary of the liberation of Korea.
b) *send* a letter or message from the WCC regarding apologies and compensatory policies from the Japanese government for Korean “comfort” women.

Of the four issues that the public issues committee have worked on we express concern about the statement on the state of human rights in Eritrea because there has been a lack of consultation with the Eritrean Orthodox Tewahedo Church. Moreover, there has been no consideration of the impact of this sensitive statement on those who are already suffering.

We therefore present the following statement for consideration by the central committee.

Draft Statement on the state of human rights in Eritrea

Over the past years, the ecumenical family has received various accounts of the deteriorating state of human rights in Eritrea and on-going reports of serious violations of human rights by the Eritrean authorities against their own population, as well as the alarming number of civilians, especially youth, fleeing Eritrea as a result of these violations.

There is a high level of lack of freedom in the country, aggravated by the arbitrary arrest and detention, including enforced disappearances and *incommunicado* detention of persons for suspected infractions being perceived as critical of the government.

Media is state-owned and does not leave any room for independent media. There is no independent judiciary, and individuals are detained without any due process. There are no political parties, nor any unions to protect workers' rights. There is no right of association, or to demonstrate peacefully. No public meetings are allowed. No human rights defenders are allowed to operate within Eritrea; and most NGOs have been expelled from the country. As a result of drought and famine, food is rationed and controlled by the government.

There is no religious liberty. Authorities have stripped the Eritrean Orthodox Patriarch of his ecclesiastical authority and have placed him under house arrest since 2005, after he protested against the detention in November 2004 of three Orthodox Priests from Medhane Alem Church.

We have all sadly witnessed the death of more than 300 Eritreans in October 2013 during the Lampedusa boat tragedy. Indeed, many Eritrean refugees – both women and men – who seek to avoid forced military conscription are fleeing their country in search for a sanctuary, often at the peril of their own lives.

Over the past decade, hundreds of thousands of Eritreans have fled their country to seek sanctuary in neighbouring Ethiopia and Sudan, often at great personal risk. In their journey to a better and safer place, many of them have become easy targets for traffickers, and consequently face horrifying experiences, such as torture, being held hostage against a ransom, or routine rape for women and girls. For those who take the northern route through Egypt to reach Israel, they often end up being captured by Bedouin traffickers in the Sinai desert and are daily abused and tortured while family and friends are repeatedly pressured with exorbitant ransom requests.

In view of these harsh realities in the country, the Catholic Bishops of Eritrea issued a pastoral letter on 25 May 2014 which has been fully endorsed by the Eritrean Orthodox Church in the Diaspora.

The central committee of the World Council of Churches, meeting in Geneva, Switzerland, 2-8 July 2014, therefore:

A. *Expresses* deep concern over the degrading state of human rights in Eritrea and the impact on the lives of thousands of innocent Eritreans;
B. *Commends* the initiative taken by the Catholic Bishops of Eritrea for letting the world know the existing realities and the consequent tragedies;
C. *Calls* on member churches of the World Council of Churches in neighbouring countries and beyond to cooperate in dealing withissues of human trafficking in the Sinai desert that is costing the lives of many innocent persons daily;
D. Stands in solidarity with His Holiness Patriarch Antonios and his ideals of non-political interference in church affairs;

E. *Appeals* to the government of Eritrea to immediately release His Holiness Patriarch Antonios from house arrest and allow him to travel freely;
F. *Calls* on the Government of Eritrea to treat prisoners with dignity and to assure that they are given fair trials;
G. *Expresses* grave concern about the arbitrary arrest and detention, including forced disappearances and incommunicado detention of persons for suspected infractions being perceived as critical of the Government;
H. *Urges* the government to adhere to the obligations of Eritrea under the International Covenant on Civil and Political Rights, and the African Charter on Human and Peoples' Rights and the African Charter on the Rights and Welfare of the Child.

The public issues committee therefore presents the following statements to the central committee for approval:

1. Statement Towards a Nuclear Free World
2. Statement on the Re-interpretation of Article 9 of the Japanese Constitution
3. Statement on the current situation in Mosul, Iraq
4. Statement on Economic Measures and Christian Responsibility toward Israel and Palestine

Statement towards a Nuclear-free World

The 10th Assembly of the World Council of Churches met in a region where nuclear explosions, accidents and threats have taken a heavy toll. Northeast Asia is the only place on earth where nuclear weapons have been used in warfare. During the Cold War more than 1,000 nuclear bombs were tested in adjoining areas of the Pacific and Asia. Today all states in the region either possess nuclear weapons or depend on the US nuclear arsenal. The 100-plus nuclear power plants in East Asia and the many more planned are signs of economic prowess but also reminders of the Fukushima tragedy. South Korea has the highest geographic concentration of nuclear power plants in the world.

Living in proximity to nuclear power plants and in the target zones of opposing nuclear forces, people of conscience and courage in Northeast Asia are raising serious questions about the military and economic path of their societies. Before and after the Busan Assembly, ecumenical and inter-religious conferences in Japan, Korea, USA and Europe have called variously for replacing nuclear power in the region as a step toward sustainable development, and eliminating nuclear weapons as a step toward peace.

Nuclear weapons cannot indeed be reconciled with real peace. They inflict unspeakable suffering with blast, heat and radiation. They wreak destruction which cannot be bound by space or time. Their power is indiscriminate and their effects cannot be matched by any other device. As long as nuclear weapons exist, they pose a threat to humanity.

Cities are the main targets of nuclear weapons. Attacking cities with 100 small, Hiroshima-size bombs would kill some 20 million people outright and cause two or three times that number of casualties over time. Soot from the incinerated cities would be lofted into the upper atmosphere, disrupting the global climate. For a decade, colder temperatures and shorter growing seasons would put two billion people at risk of starvation.

In the face of such data, 124 governments declared in 2013 that "It is in the interest of the very survival of humanity that nuclear weapons are never used again, under any circumstances." Nuclear strategy, however, demands an unequivocal commitment to use the weapons and nuclear history is rife with accidents, miscalculations and near-disasters. What is more, even one nuclear detonation would overwhelm the emergency services of any country in the world. The only way to ensure that nuclear weapons are never used again is to eliminate the weapons themselves.

The related technology of nuclear energy is a peculiarly hazardous form of development. The Fukushima Daiichi disaster in 2011 has demonstrated once more the threats it poses to people, community life and natural ecosystems. Tens of thousands of the people displaced by the disaster will never be allowed to go home. Their

farms, villages and cities stand empty, contaminated. The disaster's full impact on public health and the environment will never be known. A complete clean-up is impossible.

Victims of Fukushima are now referred to as *hibakusha*, a term that connotes suffering, social stigma and an unnatural fate. The term was first used to describe people struck by the atomic bombings in Japan.

2015 is the 70th anniversary of those bombings. The *hibakusha* of 1945 still bear witness in the hope that no one else will ever suffer their fate. They are now joined by the *hibakusha* of 2011 who decry nuclear power. It is right that Christians and churches listen to them and make their witness our own.

Health, humanitarian and environmental concerns

Military and civilian uses of nuclear technology both produce large quantities of poisonous materials that do not exist in nature and are among the world's worst forms of environmental contamination. Some of the by-products pose a threat to living things for millions of years. No known options for long-term storage or disposal of nuclear waste are capable of isolating nuclear waste from the environment for the timeframe of its inherent hazards.

By fuelling our economies with nuclear power and protecting ourselves with nuclear weapons, we are poisoning the earth and generating risks for ourselves, our descendants and other living things.

Nuclear radiation is a poison that cannot be seen, smelled or tasted. Its health effects are severe and multi-generational. Isotopes released by nuclear power plants may contaminate the air we breathe, the water we drink, and the food we eat. They are radioactively and chemically toxic to the human body.

The effects of ionizing radiation are observable early in a nuclear disaster in the psychological and social traumas that tear at families and communities. With time, increased risks of a variety of cancers also emerge and permanent genetic damage becomes apparent.

The use of the term "safe" for the nuclear industry has proven to be unsupportable. Serious accidents that were judged to be highly unlikely have occurred repeatedly. The grave consequences of such accidents have been routinely ignored or dismissed by the governments and corporations involved.

Setting "acceptable" levels for exposure to the ionizing radiation and chemical toxins released during nuclear accidents and nuclear tests has proved to be misleading and dangerous. After Chernobyl, Fukushima and other accidents, the "acceptable" level of contamination was simply raised in order to minimize the perceived seriousness of the event and to deflect public criticism.

Similar policies prevail around nuclear test sites. Local inhabitants were routinely told by the foreigners using their land that they had nothing to fear from radioactive fallout. Sometimes they were not even told to leave high-risk areas. In many reported cases, military doctors sent to study the effects of radiation were authorized to examine the test victims but not to provide medical care. The adverse impact of nuclear substances on communities around nuclear test sites continues to this day.

In recent decades, new humanitarian norms have been built against chemical and biological weapons of mass destruction, laser weapons, landmines and cluster munitions. The show of resolve by leading nuclear powers to eradicate Syria's chemical weapons is both a case in point and a precedent for further action.

Achieving a similar, humanitarian ban on the world's most powerful weapon will be difficult. Nuclear-armed states appear to be flouting majority concerns by emphasizing the continued importance of nuclear weapons, modernizing their arsenals for many more decades of use and minimizing the Non-Proliferation Treaty obligation to negotiate effective measures for nuclear disarmament. Nevertheless, a new global constituency for abolition is transforming nuclear debate. Governments, international organizations, civil society campaigns and religious networks are delegitimizing nuclear weapons on the basis of their health, humanitarian and environmental consequences. The legitimacy and prestige ascribed to nuclear weapons is eroding as a result.

Ecumenical discernment in nuclear affairs

The World Council of Churches has consistently emphasized the need to engage in ethical reflection and advocacy on nuclear weapons and nuclear energy from the standpoint of justice, participation and sustainability. The WCC First Assembly in 1948 declared war with "atomic" and other modern weapons "a sin against God and a degradation of man". Church policies have addressed nuclear dangers ever since.

The Fifth Assembly in 1975 warned of "ethical dilemmas" raised by nuclear power generation and nuclear weapons, the hazards of waste storage, and the spread of nuclear technology. The 1979 World Conference on Faith, Science and the Future also warned that nuclear power could not play a significant long-term role in reducing CO2 emissions, called for a moratorium on nuclear power plant construction and urged a major shift towards renewable energy.

The Sixth Assembly in 1983 called for "an international legal instrument that would outlaw as a crime against humanity the possession as well as the use of nuclear arms". Ecumenical concerns three years later during the Chernobyl disaster may be read forward into the Fukushima crisis today: the safety of nuclear workers; the pattern of official silence about well-founded risks; and the denial of citizens' right to information about personal harm.

The WCC Consultation on Nuclear Energy in 1989 noted that "Human actions often violate the integrity of creation and today endanger its very survival," and recommended three ethical principles for energy technologies which are valid in assessing nuclear energy today: (a) the responsibility to future generations to promote the "sustainability of creation", (b) justice as enabling human survival and fulfilment; and (c) participation of people in energy choices which directly affect their lives."

The 2009 WCC Statement on Eco-justice and Ecological Debt addresses concerns relevant to both military and civilian uses of nuclear energy: the concept of "ecological debt" which applies to populations affected by the manufacture, testing and deployment of nuclear weapons and by the "nuclear winter" and famine which a nuclear conflict may cause; the "era of unlimited consumption" which is fuelled in part by nuclear energy; and economic and ecological findings which deny claims that nuclear power is safe, cheap and reliable.

The 2011 International Ecumenical Peace Convocation in Jamaica reaffirmed the WCC call for "total nuclear disarmament". It declared that the Fukushima disaster of 2011 "has proven once again that we must no longer rely on nuclear power as a source of energy."

The 2013 WCC Assembly in South Korea said that "shared human security must become a greater priority on the Korean peninsula than divisive, competitive and militarized security" and called for the elimination of nuclear power plants and nuclear weapons in North East Asia.

Ecumenical advocacy against nuclear dangers is shaped by the worldwide engagement of member churches. From Canada to India, from Japan to Australia, from Germany to the Marshall Islands, churches resist the construction of nuclear power stations, protest against the presence of nuclear weapons and support communities affected by uranium mining, nuclear tests and nuclear disasters. In many of these struggles, there is cooperation with people of other faiths.

The WCC central committee recognizes that there are churches still journeying with the difficult subject of nuclear energy and acknowledges that there are churches who will have a different process, depending on their context, for addressing the issue of nuclear energy.

Church leaders in three African countries were catalysts in bringing the African Nuclear-Weapon-Free Zone into effect in 2009, fulfilling a WCC Assembly recommendation in 2006. An ecumenical advocacy network convened by the WCC helped to ensure that the Arms Trade Treaty of 2013 has humanitarian and human rights criteria, pursuant to a WCC central committee decision in 2011. In keeping with a recommendation from Busan,

churches on six continents are engaged in coordinated ecumenical advocacy towards a humanitarian ban on nuclear weapons.

Stewardship of creation and management of risks

Christians are called to share in the responsibility to safeguard God's creation and protect the sanctity of life. Responsible and inclusive stewardship of energy today must take greater account of the common good, the integrity of creation and humanity's future. Energy sources must be safe, efficient and renewable. Energy conservation must be an integral part of energy use. Present uses must not create serious problems for the future. Today's energy must be suitable, in effect, to serve as tomorrow's energy as well.

Despite decades of scrutiny, nuclear energy has not met such requirements. It is not renewable and not based on a sustainable resource. Carbon is emitted throughout the nuclear fuel chain – from mining, processing, transportation, construction and operations to decommissioning and the perpetual management of toxic nuclear waste. Claims that nuclear energy is clean and environmentally-friendly appear to ignore its overall impact, its consequences and its alternatives.

Nuclear energy has also proved to be unaffordable, particularly when government subsidies and the transfer of liability to citizens are included, and the incalculable costs of long-term nuclear waste management are acknowledged. A full reckoning of affordability must also include both direct and indirect subsidies, liabilities in case of disaster, and safe decommissioning. Some of these costs are hidden; some continue indefinitely. Compared to other energy sources, nuclear plants also require heavy capital investment. Large governmental subsidies for nuclear power typically far surpass government support for renewable energy technologies.

Large expenditures of public funds are also a conspicuous feature of nuclear weapons programs. Each year nuclear-armed states spend about $100 billion on their nuclear forces. Current plans for weapons upgrades, renewals and extensions total $500 billion or more in the Euro-Atlantic region alone. These public billions are a vast source of revenue for private enterprises including corporations also involved in nuclear energy. About 300 banks, financial institutions and pension funds in 30 countries invest in 27 corporations with nuclear weapons-related contracts. Their holdings in 2013 totalled $314 billion.

Nuclear energy use is laden with risks which are difficult to manage. The probability of a nuclear disaster may be relatively low but the consequences of a disaster range from very high to unthinkable. The risk, therefore, is high.

Many governments have made the responsible decision to avoid such risks entirely. Following the Fukushima disaster, Japan, Germany, Switzerland, Spain, Mexico and Taiwan shut down, stopped building or pledged to eventually phase-out nuclear power plants. Other states renewed their resolve to rely on non-nuclear energy sources and to reject nuclear armaments.

Governments that subsidize nuclear power plants are simultaneously accepting risks and exposing their publics to those risks. They use public monies to subsidize an industry which private capital shuns because of its inherent risks. In addition to multi-billion-dollar subsidies, governments grant the industry exemptions from liability in case of a nuclear accident or disaster. The total economic loss from the Fukushima disaster, for example, is estimated to be US$250-500 billion.

To deploy nuclear weapons is to embrace what is arguably the greatest intentional risk in human history. First, the government involved must maintain a credible threat to use its weapons. Second, it must rely on its enemies' risk management to avoid being attacked. Third, it must stand ready to abandon its own risk management if attacked. Its adversaries embrace the same contradictions. The fate of the earth has hung by the thread of this bizarre gamble for a lifetime. Surely, to persist in such a gamble makes a mockery of our Creator.

In spite of treaties and agreements, the proliferation of nuclear weapons remains a continuous risk. While the number of nuclear warheads has been reduced since the Cold War, the overall trend among nuclear-armed states is to modernize rather than eliminate their nuclear arsenals. Also, the number of countries with nuclear weapons

capability has increased. In fact, simply having a nuclear weapons program has proved to be a powerful tool in international affairs, even for a small country.

Security and opportunity links between nuclear power and nuclear weapons

Nuclear power is the pathway to acquiring the equipment, materials and technology necessary for the manufacture of nuclear weapons. Promoted as "atoms for peace" and "peaceful uses of nuclear energy", the expansion of nuclear power has facilitated the spread of nuclear weapons. The civilian use of nuclear power can hide military intentions and tempt countries to reprocess plutonium from nuclear waste for use in nuclear weapons. Countries with different levels of technical sophistication can use reactor-grade plutonium for nuclear warheads.

Civilian and military nuclear facilities are potential targets for acts of terrorism or war. Radioactive material may be stolen or sold, and used with conventional explosives to make a 'dirty' bomb.

Since more than 400 nuclear power plants are in operation worldwide and 15 countries rely on them for a quarter of their electricity or more, it will take time to replace nuclear power. However, cheaper, safer and more sustainable alternatives are available. The first is conservation. It is estimated that a quarter of all current energy production could be saved through conservation measures – far more than the amount now generated by nuclear power. Energy savings are the most accessible, the least expensive, and the safest alternative to nuclear energy.

Phasing out nuclear reactors and eliminating nuclear arsenals will present other opportunities as well – to expand renewable energy, to support communities where nuclear-related jobs are lost, to promote new, environmentally responsible businesses, to cease production of dangerous nuclear substances, and to remove nuclear threats from international relations. It would also offer the opportunity – like the climate crisis – to demonstrate that good governance and human flourishing in the 21st century require a coherent realignment of national and international self-interest.

Nuclear exodus as pilgrimage of justice and peace

God is a generous Creator, calling life into being from atoms and molecules and endowing creation with life in abundance. To split the atom into deadly, unnatural elements already gives cause for serious ethical and theological reflection. To use the energy of the atom in ways that threaten and destroy life is a sinful misuse of God's creation.

We are called to live in ways that protect life instead of putting it at risk – neither living fearfully, defended by nuclear weapons, nor living wastefully, dependent on nuclear energy. We are invited to build communities and economies in harmony with God's manifold gifts and promises of life.

In the 1990s, when the Sahtu-Dene people of northern Canada learned that uranium from their lands had been used in the bombs that destroyed Hiroshima and Nagasaki in 1945, they sent a delegation of elders to Japan to apologize. We too have such a witness: to judge armaments and energy use by their effects on people and on God's creation; to confess that our desire for material comfort and convenience insulates us from concern for the source and quantity of the energy we consume; to abandon all support for retaining nuclear weapons and refuse to accept that the mass destruction of other peoples can be a legitimate form of protection for ourselves.

The voices of the *hibakusha*, *pi-pok-ja* (Korean atomic bomb sufferers) and test site victims cry out for an exodus from the nuclear age. We must listen to all who suffer nuclear harm – those whose bodies are deformed by genetic mutations, whose lands and seas are poisoned by nuclear tests, whose farms and cities are fouled by nuclear accidents, whose work in mines and power plants exposes them to radiation.

God delivers us from evil including nuclear evil. Confronted with the possible destruction of creation, God opened the covenant to include all of creation (Genesis 9). The Spirit of God sustains all creation (Psalm 104). Exploitation of people and destruction of creation go hand in hand (Isaiah 23). God's word guides us toward the

divine presence and purpose in creation, warns us not to interfere with creation's goodness, and reminds us that all of creation is worthy of wonder, celebration and praise.

God sets before us life and death, blessings and curses. God implores us, "Now choose life", so that we and our children may live (Deuteronomy 30). The Busan Assembly was reminded that God's "now" is imminent, is eschatological time, a time of *metanoia* and full of grace. As churches we must educate ourselves to choose life by turning from the blinding flash of nuclear warheads and the deadly glow of nuclear reactors to healthy sources of energy in the natural world within which we have our being – sun, wind, water and geo-thermal energy. This is the path of exodus from nuclear and other dangers.

"We have enjoyed the sweetness of plentiful energy through nuclear energy; now we must learn the bitterness of closing nuclear reactors and dealing with radioactive waste," said a Korean Christian declaration of faith prior to the Busan Assembly. "We urgently proclaim the need not for the security of the status quo of nuclear-armed states but for the securing of life for all humanity and creation."

God has prepared a path for us toward life, justice and peace and away from self-destruction, violence and war. In that spirit the 10th Assembly invited churches worldwide to join and strengthen an Ecumenical Pilgrimage of Justice and Peace.

The World Council of Churches central committee, meeting in Geneva, Switzerland, 2-8 July 2014, therefore calls on member churches and related ministries and networks to:

1. ***Sustain and deepen*** ethical and theological discussions about civilian and military uses of nuclear energy, seeking discernment on what purposes they serve, how much they actually cost, whose interests they serve, what rights they violate, their impact on health and the environment, and whether there is a witness inherent in using nuclear electricity or in accepting protection from nuclear arms;
2. ***Develop and practice*** ecologically sensitive spirituality to guide transformative changes in individual and community lifestyles; ***make*** positive changes in energy consumption, efficiency, conservation, and the use of energy from renewable sources; and ***build*** on the experience of environmentally conscious churches in the WCC;
3. ***Practice and promote*** divestment from businesses and financial institutions involved in the production of nuclear weapons or nuclear power plants and related exports, and ***advocate*** for the reallocation of government spending from nuclear weapons and nuclear power plants to the development of renewable energy and the redevelopment of communities where nuclear industries are closing;
4. ***Support*** rehabilitation, pastoral accompaniment, legal action and compensation of losses for the victims of nuclear accidents and nuclear tests including survivors of the Fukushima disaster in Japan and victims of nuclear tests in the Pacific; similarly, ***support*** the lawsuit filed by the Marshall Islands against the nuclear-armed states at the International Court of Justice;
5. ***Call on*** their governments to join inter-governmental initiatives, and affirm civil society endeavours, to ban the production, deployment, transfer and use of nuclear weapons in accordance with international humanitarian law and in fulfilment of existing international obligations;
6. ***Join*** ecumenical advocacy networks collaborating with civil society, churches and other religious organizations in open, participatory alliances such as the International Campaign to Abolish Nuclear Weapons (ICAN);
7. ***Support*** specific steps towards the long-standing ecumenical goal of denuclearizing the Korean peninsula, including a moratorium on military exercises and the negotiation of collective regional security agreements to replace nuclear deterrence;
8. ***Oppose*** the expansion of military bases, nuclear forces and missile defences in Asia or targeting Asia, and raise awareness of public resistance to such military expansion including the new naval base at Gangjeong Village on Jeju Island, Republic of Korea.

The central committee calls on member churches, related ministries and networks to engage in coordinated national and international advocacy with the WCC to:

9. ***Urge*** the 31 states without nuclear weapons – which call for nuclear disarmament but depend on the nuclear forces of the United States – to actively support the elimination of nuclear weapons in accordance with international humanitarian law, remove all nuclear weapons from their territory and negotiate collective, non-nuclear, security agreements;
10. ***Promote*** new nuclear-weapon-free zones, particularly in Northeast Asia and the Middle East, and steps to strengthen existing zones in Southeast Asia, the Pacific, Latin America and Africa against any presence or threat from nuclear weapons;
11. ***Urge*** governments to phase-out nuclear power plants and reform overall energy use to increase energy efficiency and conservation, reduce carbon emissions and toxic waste, and develop renewable energy resources;
12. ***Organize*** coherent and inter-disciplinary actions consistent with these recommendations as contributions to the Ecumenical Pilgrimage of Justice and Peace.

Statement on the Re-interpretation of Article 9 of the Japanese Constitution

If we want to survive, let there be no more war! It destroys people like me; children, youth, women, everybody.
– Ms Gil Won Ok, 87 years old, one of the last surviving representatives of the Korean "Comfort" Women.

The 1947 Japanese Constitution has been hailed around the world for many decades as a "Peace Constitution". Article 9 is an apology for the military dominance and aggression of Japan in the 20th century, and the aspiration for a democratic state striving for lasting peace. Indeed, its Article 9 is a forward-looking pacifist clause that prohibits an act of war by the state. According to Article 9, the state renounces war as a sovereign right, rejects settlement of international disputes through the use of force and does not allow for armed forces to wage war.

After World War II, Japanese churches and organizations have worked hard to uphold the "Peace Constitution" in hope that Japan would become a truly peaceful nation. The image of post-war Japan as a peace-loving nation has been a diplomatic asset for decades and its non-military contributions have been received positively in different parts of the world. The peace policy helped Japan to re-develop relationships with neighbouring states, and has also worked to prevent conflicts in the region.

The recent decision by the Japanese Prime Minister Shinzo Abe and his Cabinet to re-interpret Article 9 of the Japanese Constitution in order to allow Japan to exercise collective self-defence with allies goes against this decades-long peace heritage which has been a model for many countries worldwide. We recall recent proposals to develop collective and non-military cooperative peace and security arrangements in the region, which we affirm as a move in the right direction.

Renunciation of war is the oath by post World War II Japan not to repeat its mistakes. The tragic history of women throughout East Asia who have been forced into sexual slavery by the Japanese military during World War II is one of the constant reminders of the abhorrence of war and its destructive impact on the lives of innocent and vulnerable people. Changing the interpretation of Article 9 can therefore have serious consequences internationally. We look for Japan to provide leadership for stability in Northeast Asia, rather than yielding to pressure from allies and adversaries.

To the eyes of peace-loving Japanese people and churches, this decision to allow the exercise of collective self-defence is perceived as an outrage. It is clearly prohibited by the Japanese Constitution.

The central committee of the World Council of Churches, meeting in Geneva, Switzerland, 2-8 July 2014, therefore:

A. ***Expresses*** its grave concern at the direction indicated by the Japanese government's initiative to reinterpret or change article 9 of the constitution, and its impact on regional security, on the positive example provided by this constitutional prohibition, and on efforts towards global peace and non-violence;

B. ***Calls*** on the Japanese government to honour and respect both the letter and the spirit of Article 9 of the Japanese Constitution which upholds non-violence as a means to settle disputes;
C. ***Urges*** the government of Japan to live up to its "Peace Constitution" and build non-military collective peace and security agreements with all neighbouring states in Northeast Asia;
D. ***Encourages*** the Japanese government not to surrender to external pressures to change or re-interpret Article 9 of their Constitution;
E. ***Invites*** member churches to accompany the struggles of peace-loving Japanese people and churches in prayer.

Statement on the current situation in Mosul, Iraq

The World Council of Churches is following with great concerns the tragic developments of the situation in Iraq.

We are deeply shocked and distressed by the recent events in Mosul, where hundreds of thousands of people have fled the second largest city in Iraq because of the violence and raids by the "Islamic State", a terrorist group formerly known as the "Islamic State of Iraq and al-Sham" (ISIS). This radical group is imposing its terror on the whole population, specifically targeting minority groups, including Christians, who have remained steadfast in the city after several waves of displacement.

Out of the 500,000 people who have left Mosul and the area, there are around 10,000 Christians who have been displaced and fled to the neighbouring Kurdish areas, as well as thousands of people from other religious and ethnic minorities and many who oppose the terror regime imposed by ISIS.

Credible media reports and other accounts received from the Bishops in Mosul and the neighbouring villages in the Nineveh plain confirm that Mosul has been nearly emptied of its Christian population. Christians in this city have maintained a continuous presence since the dawn of Christianity. We also mourn with those who have lost their innocent loved ones during the military offensive, and pray for a speedy recovery for the injured.

As we have previously noted, our concern is for all people affected by the indiscriminate violence and humanitarian calamity. **The WCC central committee, meeting in Geneva, Switzerland from 2-8 July, 2014 therefore:**

A. ***Encourages*** all the churches in Iraq and in the region who witness to the love of Christ, for all their diaconal work and humanitarian assistance.
B. ***Reiterates*** its call to the international community and to the specialised United Nations Agencies to ensure that all vulnerable communities in Iraq and surrounding region, and those who have found refuge in neighbouring countries receive appropriate humanitarian assistance.
C. ***Encourages*** church-related agencies to redouble their efforts now, including aid for the internally displaced peoples in both Iraq and Syria, and the refugees in neighbouring countries.
D. ***Affirms*** the role of the churches in Iraq and the region who are committed to engage in constructive dialogue with other religious and ethnic communities so that the pluralistic heritage of their societies is protected and secured. The WCC assures those churches of the wide ecumenical support of such a process.
E. ***Urges*** the Iraqi authorities and encourages non-military international support for the initiation of an inclusive political process to strengthen fundamental human rights, in particular with regards to religious freedom, and to urgently establish the rule of law and to ensure equal rights for all citizens.

Statement on Economic Measures and Christian Responsibility toward Israel and Palestine

Our hearts are heavy. Too many people, both Israeli and Palestinian, have died already in this latest eruption of violence. In recent weeks, the level of tension and violence in Israel and Palestine has again reached frightening proportions. We bear witness to the senseless deaths of young people and the suffering visited on Israeli and

Palestinian families. On the 1 July 2014, the World Council of Churches (WCC) general secretary expressed deep sorrow over the suffering and loss of life in the region. He affirmed that "collective retribution is not justice, nor will it lead to peace". Unfortunately and sadly, we are still witnessing demolition of Palestinian homes, acts of revenge and collective punishment measures by the Israeli army against Palestinians, dangerous threats of increased Israeli military attacks against Palestinians in Gaza, and rocket attacks from Gaza. The current violence comes with the failure of the latest round of Israeli-Palestinian negotiations and the loss of prospects for a political solution.

Following the many calls issued by Palestinian Christians - most directly and succinctly in "A Moment of Truth," the Kairos Palestine document issued in December 2009 – churches around the world are deeply concerned by these recent, highly destructive developments. It is the call of the churches to seek for Jerusalem "the things that make for peace" (Luke 19.42). Seeking peace for both Palestine and Israel is a longstanding commitment of member churches of the WCC.

As we face the possibility of yet another escalation in violence, we are called to consider again what actions churches around the world may take to help reduce the violence and promote peace for both peoples. As the WCC central committee noted in 2005, several churches have undertaken "initiatives to become better stewards of justice in economic affairs which link them to on-going violations of international law in occupied territory." Initiatives that manifest solidarity with those who are oppressed are clearly the kind of actions which should govern the lives of people in covenant with God. In the present context of growing violence, such economic measures offer hope for promoting peace. In the spirit of promoting healthy Jewish-Christian relations in which we speak honestly and forthrightly with one another, we affirm the Central Committee's statement of 1992 that "criticism of the policies of the Israeli government is not in itself anti-Jewish" any more than criticism of Palestinian Authority policies is anti-Palestinian;

We note the actions taken recently by – the Presbyterian Church (USA) – to divest from corporations that profit from Israel's illegal military occupation of the West Bank, including East Jerusalem. The United Methodist Church has also sold the shares of a corporation that provided equipment for prisons in the West Bank. These decisions were taken after long and careful deliberations which took into account all factors and perspectives. We also note actions by churches which work closely with their national governments so that goods produced in all Israeli settlements be labelled as manufactured in occupied Palestinian territories. These efforts are bearing fruit especially within the European Union. We also note the actions of those member churches that have voted to boycott goods produced in the Israeli settlements on occupied Palestinian lands. As we said in 2005, these actions are "commendable in both method and manner," using "criteria rooted in faith." The purpose of these actions is to bring a just peace which will benefit both Palestine and Israel, peace that will save lives of Israelis and Palestinians and their families from grief.

We have been called by Palestinian Christians to stand with them in this moment of deep pain. In faith, hope, and love, we are called to join creative peaceful resistance to illegal Israeli occupation of Palestine. While we seek peace with justice for all persons and communities affected by this conflict, we also acknowledge the profound imbalance of power in Israel's favour. We are confident that might will never make right, and with Martin Luther King Jr. affirm that the "moral arc of the universe is long but it bends toward justice".

We refuse to stand by silently and let baseless incitement and religiously-sanctioned extremism take even one more Israeli or Palestinian life. In this particular situation, we are convinced that targeted economic measures are an important non-violent strategy for promoting peace and abating violence. We are called to take action in support of peaceful solutions to the Palestinian-Israeli conflict. Economic pressure, appropriately and openly applied, is one such means of action. However, recognizing that different churches have complex relationships with Israel and Palestine, the WCC Central Committee acknowledges that the outworking of this statement will be different for individual churches in their own contexts.

In addition to the important policy approaches outlined in the 2005 minute, which we reiterate today, **the central committee of the World Council of Churches, meeting in Geneva, Switzerland from 2-8 July, 2014 therefore:**

A. ***Reminds*** churches with investment funds that they have an opportunity to use those funds responsibly in support of peace with justice for both Israelis and Palestinians.
B. ***Requests*** the wide ecumenical family to accompany individuals and churches singled out for criticism because they seek to provide prophetic leadership to end the occupation of Palestine and to build a just peace;
C. ***Encourages*** its member churches to make investments that also help maintain a vibrant Palestinian Christian presence and witness in Israel and Palestine;
D. ***Encourages*** its member churches to engage in dialogue with Palestinian churches, civil society actors, and Jewish partners. Rather than reacting to the political controversies around economic measures, churches should thoughtfully and prayerfully consider how they might respond from the foundation of their faith;
E. ***Stands*** in solidarity with all who are working for peace with justice in Palestine and Israel.

APPENDIX XII: REPORT OF THE GOVERNANCE AND NOMINATIONS COMMITTEE

I. Membership of Governing Bodies (GEN NOM 02)

A. Central committee

The governance and nominations committee *recommends* that the central committee:

4. ***Ask*** the general secretary to contact the Church of the Province of West Africa, asking for the nomination of a replacement for Most Rev. Dr S. Tilewa Johnson, Primate of the Church, who was elected to the central committee in Busan and passed away.
5. ***Elect*** as a member of the central committee Rev. Fr Stefan Igumnov, Russian Orthodox Church (Moscow Patriarchate), M/O, to replace Archpriest Dmitry Sizonenko, Russian Orthodox Church (Moscow Patriarchate), M/O, who resigned.
6. ***Elect*** as a member of the central committee Ms Tautai Mauke, Cook Islands Christian Church, F/L/Y to replace Ms Anna Akaroa, Cook Islands Christian Church, F/L/Y, who resigned.

B. Executive committee

The governance and nominations committee *recommends* that the central committee *elect* to the executive committee Rev. Taaroanui Maraea, Eglise Protestante Maohi M/O to replace Ms Anna Akaroa, Cook Islands Christian Church F/L/Y, who resigned.

C. Permanent Committee on consensus and collaboration

The governance and nominations committee *recommends* that central committee *elect* the members of the Permanent committee on Consensus and Collaboration (Appendix I). APPROVED

In submitting the membership of permanent committee on consensus and collaboration the governance and nominations committee draws attention to the fact that the new WCC rule on the midterm election of the membership of the executive committee (Rule VI.6.c) may affect the composition of this committee at the point of the midterm election (Rule IX.3).

II. Report of the Executive Committee (GEN 02)

The governance and nominations committee received the report of the executive committee with appreciation for its content and format.

III. Staffing Matters

The committee received the Staffing Report with appreciation and referred it to the plenary closed session.

By-Laws of Consultative Bodies (GEN NOM 04)

A. Proposed Revision of Faith and Order By-Laws

1. **The governance and nominations committee *suggests*** that the second part of point 5.2 read as follows: "*In the case of the director of Faith and Order nominations will be submitted by the general secretary to executive committee after consultation with the leadership of Faith and Order and according to the memorandum of understanding.*"

It is the understanding of the committee that the existing memorandum will be revisited in the light of the new WCC Rules on staffing matters.

2. **The committee *recommends* that the proposed amendment by the Standing Commission 7.4 be accepted.**

B. Proposed revision of CCIA By-laws

The governance and nominations committee *recommends* that the central committee *approve* the by-laws of CCIA as proposed by the core group of the commission and slightly amended by the governance and nominations committee (Appendix II).

C. CWME By-Laws

The governance and nominations committee *recommends* that the central committee *encourage* the general secretary to offer his advice on the use of the title of „director" of CWME so that in the process of revision of the CWME by-laws the most appropriate solution be found in accordance with the present WCC organizational structure.

D. Membership in consultative bodies

The governance and nominations committee *recommends* that the central committee *elaborate and adopt* a new rule so that members of consultative bodies nominated by member churches do not serve beyond two terms.

IV. Report of the Audit Committee (GEN 09)

The governance and nominations committee *recommends* that the central committee *approve* the term of reference of the Audit Committee as presented in GEN 09.

V. Membership of Consultative Bodies (GEN NOM 03)

A. Leadership

The governance and nominations committee *recommends* that the central committee *elect* the following leadership of the consultative bodies:

- Faith and Order
  Rev. Dr Susan Durber, United Reformed Church, UK (F/O)
- Commission of Churches on International Affairs
  Rev. Dr Mwume Dandala, Methodist Church of Southern Africa, South Africa (M/O)
- Commission on Ecumenical Formation
  Mod., Pastor Dr Rudolf Eduard von Sinner, Igreja Evangélica de Confissão Luterana no Brasil (M/O)
  Vice-Mod., Prof. Esther Mombo, Anglican Church of Kenya (F/Lay)
- ECHOS Commission on Youth
  Mod., Ms Martina Viktorie Kopecká, Czechoslovak Hussite Church, Czech Republic (F/Lay/Y)
  1 Vice-Mod., M. Mena Shawky, Coptic Orthodox Church, Egypt (M/Lay/Y/OOrth)
  2 Vice Mod., Rev. Christopher Euphfa, Moravian Church in Jamaica (M/Y/O)
- Joint Working Group between the WCC and the Roman Catholic Church
  H.E. Archbishop Metropolitan Nifon, Romanian Orthodox Church, Romania (M/Ord/EOrth)

- Joint Consultative Group between the WCC and Pentecostal Churches
  Prof. Dr Marina Kolovopoulou, Church of Greece, Greece (F/Lay/EOrth)

The core group of the Commission on World Mission and Evangelism proposed the membership and leadership of new commission: Bishop Dr Mar Gevarghese Coorilos, Syrian Orthodox Patriarchate of Antioch and All the East, India (M/O/OOrth), who was proposed as moderator of the commission. The governance and nominations committee did not reach consensus on bringing a recommendation for the leadership of CWME, particularly given that long years in leadership of consultative bodies was challenged as a principle.

Recommendation:
The central committee elects Bishop Dr Mar Gevarghese Coorilos, Syrian Orthodox Patriarchate of Antioch and All the East, India (M/O/OOrth) as moderator of the Commission on World Mission and Evangelism

B. Membership

The governance and nominations committee *recommends* that the central committee *add* four young members to each of the four commissions (F&O; CWME, CCIA; EEF).

The general secretary is to invite member churches to submit names of young persons with the required qualifications for each commission. The executive committee is to approve these additional names. In selecting the additional young members of the four commissions, priority should be given to member churches that are not represented in any consultative body.

C. Elect the membership of consultative bodies as listed in the appended document (Appendix III)

In submitting the membership of consultative bodies the governance and nominations committee adds the following points for consideration:

6. CWME: When adding additional young members, priority to be given to Anglican family.

7. EEF: Consider the possibility of inviting a consultant from the network of the lay academies as well as the possibility of including among the additional young members a representative of WSCF.

8. ECHOS: Take note that Ms Sara Cruz Montero, Methodist Church of Brazil, LA/F/L/Y has resigned from CWME, the position of youth advisor and consequently ECHOS. Her replacement for ECHOS could be identified (i) among proposals already made, (ii) proposals to be made (for additional young members of commissions, (iii) proposals from the regional group of the central committee (which will then have to be confirmed with the church of the person proposed).

9. JWG with the RCC: Representatives of other member churches to be invited to the meetings depending on agendas.

10. JCG with the Pentecostals: Consider the possibility of adding one young person to the JCG with Pentecostals under the following conditions: (a) the Pentecostal partners agree with the increase; (b) that a young person qualified to this task can be identified either among proposals already made or proposals to be made (for additional young members of commissions), and (c) the young person comes preferably from a confessional family/region under-represented.

VI. Constitutional Matters (GEN NOM 05)

The governance and nominations committee *recommends* that the central committee

F. ***Refer*** to the Permanent Committee on Consensus and Collaboration for further reflection the meaning of "exceptional reasons" (Rule I.3.b.iii) as relates to exceptions from the criterion of size, taking into account that the PCCC has already dealt with this matter. The PCCC should bring to the central committee a proposal for action.

G. ***Refer*** to the Permanent Committee on Consensus and Collaboration a review of the WCC Rules referring to "member churches who do not fulfil the criterion of size", taking into consideration, on the one hand, the changes of the ecclesial and ecumenical landscapes and, on the other, the amendment of the WCC Rules at the 9th assembly with regard to these member churches and their ways of participating in the life of the fellowship. The PCCC has already dealt with this matter. The PCCC should bring to the central committee a proposal for action.

H. ***Refer*** to the executive committee for reflection and policy proposal on how the ecumenical commitment of an applicant church is defined, so that WCC membership policy is not dependent on other ecumenical organizations' membership policies. The executive committee should bring to the central committee a proposal for action.

I. ***Refer*** to the executive committee a further reflection on the implementation of amended Rule VI. 8 as it relates to the "fair and adequate" representation in the composition of committees and commissions of the WCC, as well as further reflection on the implications of "target balances" for the guiding policies on representation, and further reflection on devising concrete strategies to encourage the member churches' individual and combined commitment to the issue of target balances established by the central committee in advance of the next assembly. The executive committee should bring to the central committee a proposal for action.

J. ***Take note*** of the new terminology used by the assembly and amends Rule X.5 in an appropriate moment (possibly together with other amendments that may be needed in the near future).

Appendix I – Membership of Governing Bodies Revised

Permanent Committee on Consensus and Collaboration (PCCC)

Reg	Title	First name	Last name	Church	Gender	L/O	Youth	IP	Disabled	Church family
AF	Prof. Dr	Mary-Anne	Plaatjies Van Huffel	Uniting Reformed Church in Southern Africa	F	O	N	N	N	Reformed
AS	Rt Rev.	Dhiloraj Ranjit	Canagasabey	Church of Ceylon	M	O	N	N	N	Anglican
AS	Rev. Dr	Henriette	Hutabarat-Lebang	Gereja Toraja	F	O	N	N	N	Reformed
EU	Metropolitan Prof. Dr		Gennadios of Sassima	Ecumenical Patriarchate	M	O	N	N	N	Orthodox Eastern
EU	Bishop Dr	Martin Hermann	Hein	EKD-Evangelical Church of Kurhessen Waldeck	M	O	N	N	N	United and Uniting
EU	Prof. Dr	Marina	Kolovopoulou	Church of Greece	F	L	N	N	N	Orthodox Eastern
EU	Metropolitan Prof. Dr		Nifon of Targoviste	Romanian Orthodox Church	M	O	N	N	N	Orthodox Eastern
EU	Bishop	Simo	Peura	Evangelical Lutheran Church of Finland	M	O	N	N	N	Lutheran
EU	Very Rev. Archimandrite		Philaret	Russian Orthodox Church	M	O	N	N	N	Orthodox Eastern
CA	Rev. Dr	Paul	Gardner	Moravian Church in Jamaica	M	O	N	N	N	Free
ME	H.G. Archbishop	Nareg	Alemezian	Armenian Apostolic Church (Holy See of Cilicia)	M	O	N	N	N	Orthodox Oriental
NA	Bishop	Sally	Dyck	United Methodist Church	F	O	N	N	N	Methodist
NA	Mrs	Anne	Glynn Mackoul	Greek Orthodox Patriarchate of Antioch and All the East	F	L	N	N	N	Orthodox Eastern
NA	H.G. Bishop	Zachariah	Mar Nicholovos	Malankara Orthodox Syrian Church	M	O	N	N	N	Orthodox Oriental

Appendix II

Proposed changes to 2006 version of CCIA by-laws:

1. Name and Organization

1.1 The Commission shall be called the Commission of the Churches on International Affairs.
1.2 The Commission is an agency of the World Council of Churches, responsible to the Central Committee.

2. Aims

2.1 It shall be the task of the Commission to witness to the Lordship of Christ over all creation and history and serve people in the field of international relations and promote reconciliation and oneness of humanity; to God's gracious and redemptive action in history; and to the assurance of the coming kingdom of God in Jesus Christ. This service is demanded by the continuing ministry of Christ in the world of priestly intercession, prophetic judgment, the arousing of hope and conscience and pastoral care. This task necessitates engagement in immediate and concrete issues as well as the formulation of general Christian aims and purposes.

2.2 In seeking to fulfil this task the Commission shall serve the Council, the member churches, the national and regional ecumenical organizations and Christian world communions with which the Council is related and such other international Christian bodies as may be agreed by the Council, as a source of theological reflection, information and guidance in their approach to international problems, as a medium of counsel and action and as an organ in formulating the Christian mind on world issues and bringing that mind effectively to bear upon such issues.

2.3 The Commission will call the attention of churches and councils to problems which are especially claimant upon the Christian conscience at any particular time and suggest ways in which Christians may act effectively upon those problems in their respective countries and internationally and respond to issues raised by churches and national and regional ecumenical organizations.

2.4 Special relations may be negotiated from time to time by the Council with the Christian world communions, other international Christian bodies and with regional and national councils of churches and the Commission shall assist them in their approach to international affairs and be assisted by them.

2.5 The Commission shall encourage:

a) the promotion of peace with justice and freedom;
b) the development of international law and of effective international institutions;
c) the respect for and observance of human rights and fundamental freedoms, special attention being given to religious liberty and gender equality;
d) the promotion of the rights and welfare of refugees, migrants and internally displaced people;
e) efforts for disarmament;
f) the furtherance of economic, social and environmental justice;
g) acceptance by all nations of the obligation to promote to the utmost the welfare of all peoples; democracy, that contains transparency, accountability, good governance, rule of law.
h) the promotion of the right of self-determination of peoples under alien or colonial domination;

i) the international promotion of social, cultural, educational and humanitarian enterprises.
j) theological reflection on advocacy in terms of CCIA's mandate.

3. Functions

3.1 To initiate and carry out appropriate actions for the furtherance of the aims.
3.2 To advise and assist in the formulation of the Council's policies on international affairs.
3.3 To assist churches and national and regional ecumenical organizations in the formulation of their policies on international affairs and to consult them.
3.4 To share with the churches information and analysis on critical political issues as part of the educational task.
3.5 To monitor national and international political developments and to analyze and interpret them, especially as they affect the life and witness of the churches.
3.6 To arrange for or promote research on selected problems of international justice, world order and peace and to utilize the results in the furtherance of the work of the Commission.
3.7 To support the efforts of the churches and related groups in their activities in conformity with the aims of the Commission.
3.8 To follow up and support at the international level initiatives taken by churches and ecumenical organizations in the areas of concern of the Commission.
3.9 To be a forum for exchange of information and experience among churches and groups in international affairs, especially related to conflict resolution and the promotion of peace and human rights, including the rights of uprooted people.
3.10 To make representations to governments in accordance with the policies of the Council in matters of concern to the Council or to any of its member churches.
3.11 To develop relationships in study and action with non-member churches and organizations, including those of other faiths, sharing aims similar to those of the Commission.
3.12 To maintain and provide for the maintenance of contacts with international bodies such as the United Nations and its agencies, including regional bodies and other non-governmental organizations, which will assist in the attainment of the aims of the Commission.
3.13 To represent the Council or to provide for its representation and the coordination thereof before these international bodies, as may be specifically arranged. The Commission may also represent, facilitate and help coordinate the representation of member churches, related international Christian organizations and non-member churches before such international bodies.

4. Membership, Leadership and Staff of the Commission

4.1 The Commission shall be composed of not more than 30 members out of which one quarter should be members of the outgoing commission in order to ensure continuity and, ex officio, the Director of the Commission of the Churches on International Affairs.
4.2 a) The Leadership of the Commission shall be the Moderator, who shall be elected by the Central Committee, a Vice-Moderator, who shall be elected by the Commission, and, ex officio, and the Director of the Commission.
b) The commission shall be divided into working groups on specific issues and themes.
c) A core group shall consist of the Leadership of the Commission plus the moderators of working groups.
4.3 Christian knowledge and commitment and technical competence in international affairs and related subjects shall be the chief qualifications sought in all members. There will be an emphasis on laymen and laywomen as members of the Commission and a proper balance of the membership in respect of gender, geography, age, race, culture and confession shall be sought.

4.4 The task of the core group, shall be:

a) to carry forward strategic and policy guidelines approved by the commission
b) to take actions for urgent international issues in between the meetings of the commission
c) to advise the GS concerning global issues.

4.5 The tasks of a Commissioner shall be:

a) to attend meetings of the Commission and to participate in its work;
b) to correspond with the leadership, drawing their attention to matters which in his or her view should occupy their attention, and to advise them in pursuit of such matters,
c) to work with recognized councils and church agencies and committees in his or her national and regional context in educating public opinion.

5. Panels or Advisory Groups

The Commission may appoint panels or advisory groups on particular aspects of its work in pursuance of its aims and the performance of its functions.

6. Meetings of the Commission

6.1 a) The Commission shall normally meet every second year at a place and time determined by the Director in consultation with the Moderator.
b) The core group shall normally meet every six months.

6.2 Any ten members of the Commission or the General Secretary of the Council may require a meeting to be convened for any purpose within the aims of the Commission and the Moderator shall forthwith convene a meeting giving due notice of its purpose.

6.3 In the case of members who are unable to attend meetings, substitution of members are allowed without the right to participate in the decision making process.

6.4 Consultants may be invited by the Moderator and Director to attend meetings of the Commission based on their having special competence on major matters under consideration. They shall have the right to speak, but not to vote.

6.5 The quorum for meetings of the Commission shall be a simple majority of the members.

6.6 The Commission shall determine the general policies to be followed by the Moderator, Vice-Moderator, core group and staff in fulfilment of its aims. The Commission may also approve statements proposed for general publication in the name of the Commission, subject to the relevant rules of the Council.

7. Finance

7.1 The staff shall prepare a budget for the activities of the Commission, to be submitted as part of the unified programme budget to the Finance Committee and the Central Committee.

7.2 The Commission will receive reports on the budget and funding of the work and will provide oversight of the detailed planning and policy in relation to the funding of programmatic activities and projects relating to its work within the overall policies and budget approved by the Central Committee.

7.3 The Commission should assist in developing the financial resources available for the work of international relations.

8. Contacts with Governments and Intergovernmental Bodies

8.1 General principles

a) The Commission may negotiate directly in its own name and in the name of the Council with the United Nations and other international bodies in conformity with the policies of the Council.

b) In making representation to national governments or other national entities to advance a Christian view on any problem in accordance with its aims, the Commission shall do so ordinarily in consultation with member churches, national councils and the Commission members in the country or countries. However, in exceptional circumstances the Commission may make such representations without such consultation and even when national or regional bodies do not concur.

8.2 Representations

a) the Commission, when meeting, may propose representations in keeping with Council policy;

b) the Moderator and Vice-Moderator, in their official capacities, may make such proposals, provided that it is also in agreement with the decisions of the Commission/core group and after consultation with the General Secretary of the Council and the Moderator of the Central Committee and with their concurrence;

c) the Moderator of CCIA in consultation with the director of CCIA may authorise a member of the Commission to act in the name of the Commission; .

d) the Commission may, in addition, prepare and recommend statements through the appropriate channels to the governing bodies of the Council for their consideration and to any appropriate assemblies or conferences meeting under the auspices of the Council and to such bodies with which relationships have been agreed under the provisions of by-law 2.4.

8.3 Procedures for contact with the United Nations

1. In accordance with the arrangements provided by the United Nations and its specialized agencies, the staff in consultation with the General Secretary of the Council, are empowered to seek and maintain consultative status with the United Nations, its specialized agencies and other intergovernmental bodies on behalf of the Council.
2. Such contacts with other organs and specialized agencies may be necessary to accomplish the Commission's aims and the programmes of the Council;
3. The Commission shall, with the approval of the General Secretary of the Council, be responsible for facilitating and arranging such direct contact with organs and specialized agencies of the United Nations as may be requested by other programme staff of the Council and by bodies with which special relations have been agreed under the provisions of by-law 2.4.

9. Amendments to the By-Laws

9.1 These by-laws may be amended by the Central Committee on the recommendation of, or in consultation with the Commission.

9.2 Three months' notice shall be given to members of the Commission in respect of any proposal to consider an amendment to the by-laws at a meeting of the Commission.

Faith and Order (F&O)

Reg	Title	First name	Last name	Church	Gender	L/O	Y	IP	D	Church family
AF	Rev Dr	Emmanuel	Anyambod	Presbyterian Church in Cameroon	M	O	N	N	N	Reformed
AF	Rev Dr	Nzimande	Makhosazana	Anglican Church of Southern Africa	F	O	N	N	N	Anglican
AF	Rev	Juliette	Matembo	United Church of Zambia	F	O	N	N	N	United
AF	Rev Dr	Liz Vuadi	Vibila	Communauté Presbyterienne de Kinshasa	F	O	N	N	N	Reformed
AF	Rev Dr	Bernhanu	Ofg'a	Ethiopian Evangelical Church Mekane Yesus	M	O	N	N	N	Lutheran
AS	Rev Dr	Morag	Logan	Uniting Church of Australia	F	O	N	N	N	United
AS	Rev Dr	Wati	Longchar	Council of Baptist Churches in NE India	M	O	N	N	N	Indigenous
AS	Rev Dr	Hermen	Shastri	Methodist Church in Malaysia	M	O	N	N	N	Methodist
AS	Rev Dr	Jaeshik	Shin	Presbyterian Church in Korea	M	O	N	N	N	Reformed
AS	Metropolitan	Kuriakose	Theopilose	Syrian Orthodox Church of Antioch and All the East	M	O	N	N	N	Oriental O
CA	Rev Dr	Glenroy	Lalor	Jamaica Baptist Union	M	O	N	N	N	Baptist
EU	Prof.	Angela	Berlis	Old Catholic, Switzerland	F	L	N	N	N	Old Catholic
EU	Rt Rev	Stephen	Conway	Church of England	M	O	N	N	N	Anglican
EU	Rev Dr	Stephanie	Dietrich	Church of Norway	F	O	N	N	N	Lutheran
EU	Rev Dr	Susan	Durber	United Reform Church	F	O	N	N	N	Reformed
EU	Rev Dr	Anne-Louise	Eriksson	Church of Sweden	F	O	N	N	N	Lutheran
EU	Rev Dr	Arne	Fritzson	Uniting Church of Sweden	M	O	N	N	Y	EDAN/United and Uniting
EU	Metropolitan		Gennadios	Ecumenical Patriarchate	M	O	N	N	N	Orthodox E
EU	Professor	Tom	Greggs	Methodist Church in Britain	M	O	Y	N	N	Methodist
EU	Fr	William	Henn	Roman Catholic Church / PCPCU	M	O	N	N	N	Roman Catholic
EU	Very Rev Dr	Viorel	Ionita	Romanian Orthodox Church	M	O	N	N	N	Orthodox E
EU	Prof Dr	Georgios	Martzelos	Church of Greece	M	L	N	N	N	Orthodox E
EU	Dr	Krzysztof	Mielcarek	Roman Catholic Church / PCPCU	M	L	N	N	N	Roman Catholic
EU	Dr	Rachel	Muers	Friends World Committee for Consultation	F	L	Y-ish	N	N	Free
EU	Rev Prof Dr	Bernd	Oberdorfer	Evangelische Kirche in Deutschland	M	O	N	N	N	EKD/Lutheran

EU	Very Rev Dr	Tiran	Petrosyan	Armenian Apostolic Church, Holy See of Etchmiadzin	M	O	Y-ish	N	N	Oriental O
EU	Very Rev Dr	Vladimir	Shmaliy	Moscow Patriarchate	M	O	N	N	N	Orthodox E
EU	Prof. Dr	Myriam	Wijlens	Roman Catholic Church / PCPCU	F	L	N	N	N	Roman Catholic
LA	Rev Dr	Pablo	Andinach	Methodist Church of Argentina	M	L	N	N	N	Methodist
LA	Prof Dr	Magali	do Nascimento Cunha	Igreja Metodista em Brasil	F	L	N	N	N	Methodist
LA	Rev Dr	Valério	Schaper	Igreja Evangélica de Confissão Luterana no Brasil	M	O	N	N	N	Lutheran
ME	Metropolitan		Bishoy of Damietta	Coptic Orthodox Church	M	O	N	N	N	Oriental O
ME	Rev. Archimandrite	Jack	Khalil	Greek Orthodox Patriarchate of Antioch and All the East	M	O	N	N	N	Orthodox E
ME	Metropolitan		Vasilios	Church of Cyprus	M	O	N	N	N	Orthodox E
NA	Rev Dr	Sandra	Beardsall	United Church of Canada	F	O	N	N	N	United
NA	Rev. Dr.	Monica	Coleman	African Methodist Episcopal Church (USA)	F	O	Y-ish	N	N	Methodist
NA	Ms	Janna	Hunter-Bowman	Mennonite Church	F	L	N	N	N	Historic Peace and Moravian Churches
NA	Dr	Paul	Meyendorff	Orthodox Church of America	M	L	N	N	N	Orthodox E
NA	Rev Dr	Rebecca Todd	Peters	Presbyterian Church USA	F	O	N	N	N	Reformed
NA	Rev Dr	Cecil M.	Robeck	Assemblies of God	M	O	N	N	N	Pentecostal
NA	Professor	Janet E.	Smith	Roman Catholic	F	L	N	N	N	Roman Catholic
NA	Bishop	Maxim	Vasiljevic	Serbian Orthodox Church	M	O	Y-ish	N	N	Orthodox E
NA	Rev Dr	Robert	Welsh	Disciples of Christ	M	O	N	N	N	Disciples
NA	Rev Dr	Ellen	Wondra	The Episcopal Church	F	O	N	N	N	Anglican
PA	Bishop	Hitolo	Arua	United Church of Papua New Guinea	M	O	N	N	N	United
	YOUTH									
	YOUTH									
	YOUTH									
	YOUTH									

Commission on World Mission and Evangelism (CWME)

Reg	Title	First name	Last name	Church	Gender	L/O	Youth	IP	Disabled	Church family
AF	Archbishop	John	Akhura Muhambi	African Church of the Holy Spirit	M	L	N	N	N	African Independent
AF	H.E.	Makarios of Kenya and Irinoupolis		Greek Orthodox Patriarchate of Alexandria and All Africa	M	O	N	N	N	Orthodox E
AF	Mr	Juares	Manico	Evangelical Congregational Church in Angola	M	L	Y	N	N	Reformed
AF	Mrs	Hilda	Matshoba	African Methodist Episcopal Church	F	L	N	N	N	Methodist
AF	Rev. Dr	Opoku	Onyinah	Church of Pentecost	M	O	N	N	N	Pentecostal
AS	Ms	Emily	Colgan	Methodist Church of New Zealand	F	L	Y	N	N	Methodist
AS	Bishop Dr	Mor Geevarghese	Coorilos	Syrian Orthodox Patriarchate Antioch and All the East	M	O	N	N	N	Orthodox O
AS	Ms	Jingqin	Gu	China Christian Council	F	L	N	N	N	Post-Denominational
AS	Rev.	Gomar	Gultom	Communion of Churches in Indonesia (PGI)	M	O	N	N	N	Lutheran
AS	Mr	Win Htut Thar	Kyi	Myanmar Baptist Convention	M	L	Y	N	N	Baptist
AS	Mr	Modayil Mani	Philip	Church of South India	M	L	N	N	N	United and Uniting
AS	Rev.	Ho-Suk	Suh	Korean Methodist Church	M	O	N	N	N	Methodist
CA	Ms	Jennifer	Martin	Council for World Mission	F	L	N	N	N	United and Uniting
EU	Rev	Christoph	Anders	Evangelisches Missionswerk in Deutschland	M	O	N	N	N	Lutheran
EU	Rev. Dr	Janet	Corlett	The Methodist Church	F	O	N	N	N	Methodist
EU	Archpriest	Mikhail	Goundyaev	Russian Orthodox Church (Moscow Patriarchate)	M	O	N	N	N	Orthodox E
EU	Rev Dr	Baard	Mæland	Church of Norway	M	O	N	N	N	Lutheran
EU	Fr. Dr	Radu	Muresan	Romanian Orthodox Church	M	O	N	N	N	Orthodox E

EU	Ms	Aino	Nenola	Orthodox Church of Finland	F	L	N	N	N	Orthodox E
LA	Ms	Elena	Kelly	Moravian Church, Nicaragua	F	L	N	N	N	Historic Peace and Moravian Churches
LA	Dr	Tito	Paredes	Centro Evangélico de Misiología Andino Amazónica	M	L	N	N	N	Evangelical
LA	Ms	Veronica	Wiesner	Iglesia Evangelica del Rio de la Plata	F	L	N	N	N	United & Uniting
ME	Ms	Vanna	Kitsinian	Armenian Apostolic Church (Holy See of Cilicia)	F	L	Y	N	N	Orthodox O
NA	Rev	Michael	Blair	The United Church of Canada	M	O	N	N	N	United & Uniting
NA	Archdeacon Dr	John	Chryssavgis	Ecumenical Patriarchate	M	O	N	N	N	Orthodox E
NA	Rev.	Ginny	Doctor	Anglican Church of Canada	F	O	N	Y	N	Anglican/Indigenous
NA	Rev.	Hunter	Farell	Presbyterian Church USA	M	O	N	N	N	Reformed
NA	Dr	Thomas	Kemper	United Methodist Church	M	L	N	N	N	Methodist
PA	Mr	Ken	Ben	Cook Islands Christian Church	M	L	N	N	N	Reformed
	Mr	Modayil	Philip	Church of South India						
	…	…	…	Roman Catholic Church / PCPCU				N	N	
	…	…	…	Roman Catholic Church / PCPCU				N	N	
	…	…	…	Roman Catholic Church / PCPCU				N	N	
AF	Mrs	Gertrude	Fefoume	Evangelical Presbyterian Church, Ghana	F	L	N	N	Y	Reformed/EDAN
EU	Prof.	Mika	Vähäkangas	Evangelical Lutheran Church of Finland	M	L	N	N	N	Lutheran
EU	Rev.	Claudia	Bandixen-Widmer	Mission 21	F	O	N	N	N	Reformed
EU	Mrs	Eva	Nilsson	Swedish Mission Council	F	L	N	N	N	Lutheran
EU	Prof.Dr	Rob	Hay	World Evangelical Alliance	M	O	N	N	N	Reformed

LA	Ms	Margareth	Sarrasin de La Torre	Indian Federation of Evangelical Churches Ecuador	F	L	Y	N	N	Methodist
	YOUTH						Y			
	YOUTH						Y			
	YOUTH						Y			
	YOUTH						Y			

Education and Ecumenical Formation (EEF)

Reg	Title	First name	Last name	Church	Gender	L/O	**Y**	**IP**	**Disabled**	**Church family**
AF	Rev.	John	Gatu	Presbyterian Church of East Africa	M	O	N	N	N	Refomed
AF	Bishop	Emmanuel	Gbogboade	Church of the Lord (Aladura) Worldwide	M	O	N	N	N	Africa Instituted
AF	Mgr. Evêque Assistant	Véronique	Mashinda Kalenga	Eglise du Christ au Congo	F	O		N	N	tbd
AF	Prof. Dr	Esther	Mombo	Anglican Church of Kenya	F	L	N	N	N	Anglican
AF	H.E. Metropolitan	Seraphim of Zimbabwe		Greek Orthodox Patriarchate of Alexandria	M	O	N	N	N	Orthodox E
AS	Rev.	Tae Jin	Bae	Presbyterian Church in the Republic of Korea	M	O	N	N	N	Reformed
AS	Rev.	Tamsyn	Kereopa	Anglican Church in Aotearoa, New Zealand and Polynesia	F	O	N	N	Y	Anglican/Indigenous
AS	Dr	Theodora	Issa	Syrian Orthodox Patriarchate of Antioch and All the East	F	L	N	N	N	Orthodox O
AS	Rev. Dr	Jontor	Situmorang	Gereja Kristen Protestan Simalungun (GKPS)	M	O	N	N	N	Lutheran
AS	Dr	Ge	Wen	China Christian Council	M	L	N	N	N	Post-Denominational
CA	The Right Rev.	Claude	Berkley	Church of the Province of the West India	M	O	N	N	N	Anglican
EU	Rev. Dr	Fernando	Enns	Mennonite Churches in Germany	M	O	N	N	N	Historic Peace Churches and Moravian Churches
EU	Hieromonk	Ioann	Kopeykin	Russian Orthodox Church (Moscow Patriarchate)	M	O	Y	N	N	Orthodox E
EU	Rev. Deacon Dr	Thodoros	Meimaris	Ecumenical Patriarchate	M	O	N	N	N	Orthodox E

EU	HG Bishop	Gevork	Saroyan	Armenian Apostolic Church (Mother See of Holy Etchmiadzin	M	O	N	N	N	Orthodox O
EU	Rev. Dr	Hana	Tonzarová	Czechoslova k Hussite Church	F	O	N	N	N	Hussite
LA	Rev.	Fernando	Bortolleto Filho	Igreja Presbiteriana Independiente do Brasil	M	O	N	N	N	Reformed
LA	Ms	Dalia	Juarez Fernandez	Presbyterian Church	F	L	N	N	N	Reformed/ Indigenous
LA	Ms	Mariel	Pons	Iglesia Evangélica Metodista Argentina	F	L	N	N	N	Methodist
LA	Pastor Dr	Rudolf Eduard	von Sinner	Igreja Evangélica de Confissão Luterana no Brasil	M	O	N	N	N	Lutheran
ME	Rev. Dr	Ekram Lamee	Hennawie	Evangelical Presbyterian Church - Synod of the Nile	M	O	N	N	N	Reformed
NA	Mrs	Carrie	Diaz-Littauer	The Episcopal Church	F	L	N	N	N	Anglican
NA	Rev. Dr	Angelique	Walker Smith	National Baptist Convention USA, Inc.	F	O	N	N	N	Baptist
NA	Rev.	Karen Georgia	Thompson	United Church of Christ	F	O	N	N	N	United and Uniting
NA	Ms	Susan Nicole	Powell	African Methodist Episcopal Zion Church	F	Y	N	N	N	Methodist
NA	Mr	Brandon	Witwer	Anglican Church of Canada	M	L	Y	N	N	Anglican
tbd	…	…	Consultant	Roman Catholic Church / PCPCU	tbd	tbd	tbd	tbd	tbd	Roman Catholic
tbd	…	…	Consultant	Evangelisches Missionswerk in Deutschland	tbd	tbd	tbd	tbd	tbd	tbd
tbd	…	…	Consultant	Council for Worlds Mission, CWM	tbd	tbd	tbd	tbd	tbd	tbd
tbd	…	…	Consultant	Global Ministries UMC	tbd	tbd	tbd	tbd	tbd	Methodist
tbd	…	…	Consultant	FEPS/EPER	tbd	tbd	tbd	tbd	tbd	Reformed
tbd	…	…	Consultant	FTESEA (Foundation for Theological Education South East Asia)	tbd	tbd	tbd	tbd	tbd	tbd
tbd	…	…	Consultant	disciples of Christ USA	tbd	tbd	tbd	tbd	tbd	Reformed
tbd		…	Consultant	Church of Sweden	tbd	tbd	tbd	tbd	tbd	Lutheran
	YOUTH						Y			
	YOUTH						Y			

	YOUTH						Y			
	YOUTH						Y			

Commission of the Churches in International Affairs (CCIA)

Reg	Title	First name	Last name	Church	Gender	L/O	Y	IP	D	Church family
AF	Mr	Anthony Kehinde	Adebayo	Church of the Lord (Aladura) Worldwide	M	L	Y	N	N	African Instituted
AF	Rev. Dr	H. Mvume	Dandala	Methodist Church of Southern Africa	M	O	N	N	N	Methodist
AF	Rev. Dr	Micheline	Kamba Kasongo	Église du Christ au Congo - Communauté presbytérienne de Kinshasa	F	O	N	N	Y	Reformed
AF	Mr.	Masimba	Kuchera	United Church of Christ in Zimbabwe	M	L	N	N	Y	United and Uniting/EDAN
AF	Bishop Dr	Chibuzo Raphael	Opoko	Methodist Church Nigeria	M	O	N	N	N	Methodist
AS	Prof.	Richard	Jackson	Anglican Church in Aotearoa, New Zealand and Polynesia	M	L		N	N	Anglican
AS	Rev.	Elenie	Poulos	Uniting Church of Australia	F	O	N	N	N	United and Uniting
AS	Bishop Dr	Ketut	Waspada	Protestant Christian Church in Bali	M	O	N	N	N	Reformed
AS	Bishop	Duleep	de Chickera	Church of Ceylon	M	O	N	N	N	Anglican
AS	Ms	Lilly	Zachariah	Mar Thoma Syrian Church of Malabar	F	L		N	N	Mar Thoma
CA	Ms	Karen	Durrant-McSweeny	The Methodist Church in the Carribean and the Americas	F	L	N	N	N	Methodist
EU	Mr	Roel	Aalbersberg	Protestant Church in the Netherlands/ICCO & Kerk in Actie	M	L	N	N	N	United and Uniting
EU	Metropolitan Prof. Dr		Elpidophoros of Bursa	Ecumenical Patriarchate	M	O	N	N	N	Orthodox E
EU	Rev.	Cornelia	Füllkrug-Weitzel	EKD/Brot für die Welt – Ev. Entwicklungsdienst Evangelisches Werk für Diakonie und Entwicklung e.V.	F	O	N	N	N	Lutheran
EU	Rev. Dr	Gunilla	Hallonsten	Church of Sweden	F	O	N	N	N	Lutheran
EU	Mr	Vakhtang V.	Kipshidze	Russian Orthodox Church	M	L	N	N	N	Orthodox E
EU	Mr	Lukasz	Nazarko	Polish Autocephalous Orthodox Church	M	L	N	N	N	Orthodox E
EU	Prof.	Hanna	Ojanen	Evangelical Lutheran Church of Finland	F	L	N	N	N	Lutheran
EU	Ms	Mélisande	Schifter	Evangelische Kirche in Deutschland	F	L	Y	N	N	United and Uniting

EU	Prof. Dr	Georges	Tamer	Greek Orthodox Patriarchate of Antioch and All the East	M	L	N	N	Y	Orthodox E
EU	Mr	Knut	Volebaek	Church of Norway	M	L	N	N	N	Lutheran
LA	Ms	Belkys	Teherán	Iglesia Presbiteriana de Colombia	F	L	Y	N	N	Reformed
ME	Dr	Audeh B.	Quawas	Greek Orthodox Patriarchate of Jerusalem	M	L	N	N	N	Orthodox E
ME	Dr	Nora	Bayrakdarian -Kabakian	Armenian Apostolic Church (Holy See of Cilicia)	F	L	N	N	N	Orthodox O
ME	H.G. Bishop		Youannes	Coptic Orthodox Church	M	O	N	N	N	Orthodox O
ME	Ms	Sonia	Tziovanni	Church of Cyprus	F	Y	N	N	N	Orthodox E
NA	Ms	Emily	Welty	Presbyterian Church (USA)	F	L	N	N	N	Reformed
NA	Rev. Dr	Stephen J.	Sidorak, Jr.	United Methodist Church	M	O	N	N	N	Methodist
NA	Dr	Evelyn	Parker	Christian Methodist Episcopal Church	F	L	N	N	N	Methodist
NA	Mr	Stanley J.	Noffsinger	Church of the Brethren	M	O	N	N	N	Historic Peace and Moravians Churches
PA	Rev.	François	Pihaatae	Eglise Protestante Maòhi	M	O	N	Y	N	Reformed /Indigenous
	YOUTH						Y			
	YOUTH						Y			
	YOUTH						Y			
	YOUTH						Y			

ECHOS Commission on Youth

Reg	Title	First name	Last name	Church	Gender	L/O	Youth	IP	Disabled	Church family
AF	Mr	Samuel Nderi	Wairimu	Presbyterian Church of East Africa (CC member)	M	L	Y	N	N	Reformed
AF	Ms	Nomtondo Rosine	Konseimbo	Association of Reformed Evangelical Churches of Burkina Faso (advisor to CC)	F	L	Y	N	N	Reformed
AS	Ms	Emily	Evans	Uniting Church in Australia (CC member)	F	L	Y	N	N	United and Uniting
AS	Ms	Hanbeet	Rhee	The Presbyterian Church of Korea (advisor to CC)	F	L	Y	N	N	Reformed
CA	Rev.	Christopher	Euphfa	The Moravian Church in Jamaica & Cayman Islands (CC member)	M	L	Y	N	N	Historic Peace and Moravian Churches
EU	Mrs	Celina	Falk	Church of Sweden (CC member)	F	L	Y	N	N	Lutheran
EU	Ms	Martina Viktorie	Kopecká	Czechoslovak Hussite Church (CC member)	F	L	Y	N	N	Hussite

EU	Deacon	Alexander	Karzan	Russian Orthodox Church (Moscow Patriarchate) (advisor to CC)	M	O	Y	N	N	Orthodox E
ME	Mr	Mena	Shawky	Coptic Orthodox Church (advisor to CC)	M	L	Y	N	N	Orthodox O
LA	tbd	tbd	tbd	tbd						
NA	Ms	Aleshia	Johnson	Anglican Church of Canada (advisor to CC)	F	L	Y	Y	N	Anglican
PA	Ms	Toai	Tumaai	Methodist Church of Samoa (advisor to CC)	F	L	Y	N	N	Methodist
tbd	…	…	…	World Student Christian Federation	tbd	tbd	tbd	N	N	tbd
tbd	…	…	…	Roman Catholic Church	tbd	tbd	tbd	N	N	tbd
tbd	…	…	…	Pentecostals	tbd	tbd	tbd	N	N	tbd
tbd	…	…	…	Evangelicals	tbd	tbd	tbd	N	N	tbd
tbd		…	…	Representative/member from F&O	tbd	tbd	tbd	N	N	tbd
tbd		…	…	Representative/member from CWME	tbd	tbd	tbd	N	N	tbd
tbd		…	…	Representative/member from CCIA	tbd	tbd	tbd	N	N	tbd
tbd		…	…	Representative/member from EEF	tbd	tbd	tbd	N	N	tbd

Joint Working Group between the WCC and the Roman Catholic Church

Reg	**Title**	**First name**	**Last name**	**Church**	**Gender**	**L/O**	**Youth**	**IP**	**Disabled**	**Church family**
AS	Fr.	K.M.	George	Malankara Orthodox Syrian Church	M	O	N	N	N	Orthodox O
EU	Ms	Valeria	Fornerone	Waldensian Church	F	L	Y	N	N	Reformed
EU	H.E. Metropolitan Prof. Dr	Nifon of Targoviste		Romanian Orthodox Church	M	O	N	N	N	Orthodox
EU	Prof.	Frederike	Nüssel	Evangelische Kirche in Deutschland, EKD	F	L	N	N	N	Lutheran
LA	Rev.	Ofelia	Alvarez Coleman	Moravian Church in Nicaragua	F	O	N	N	N	Historic Peace and Moravian Churches
AF	Rev. Canon Dr	Olivia	Nassaka Banja	Church of the Province of Uganda	F	O	N	N	N	Anglican
NA	Rev.	Robina	Winbush	Presbyterian Church USA	F	O	N	N	N	Reformed

Joint Consultative Group between the WCC and Pentecostal Churches

Reg	Title	First name	Last name	Church	Gender	L/O	Youth	IP	Disabled	Church family
AF	Rev. Dr	Jerry	Pillay	Uniting Presbyterian Church in Southern Africa	M	O	N	N	N	Reformed
AS	Rev.	Jong-Goo	Kim	Korean Methodist Church	M	O	N	N	N	Methodist
EU	Rev. Dr	Paul	Goodliff	Baptist Union of Great Britain	M	O	N	N	N	Baptist
EU	Bishop	Vahan	Hovhannisyan	Armenian Apostolic Church (Mother See of Holy Etchmiadzin)	M	O	N	N	N	Orthodox O
EU	Prof.	Marina	Kolovopoulou	Church of Greece	F	L	N	N	N	Orthodox E
EU	Dr	Yekatarina	Pastukhova	Russian Orthodox Church (Moscow Patriarchate)	F	L	N	N	N	Orthodox E
LA	Rev.	Hector	Petrecca	Iglesia Cristiana Biblica, Argentina	M	O	N	N	N	Pentecostal
NA	Rev. Dr	Jennifer	Leath	African Methodist Episcopal Church	F	O	N	N	N	Methodist
NA	Rev. Dr	Cari	Jackson	United Church of Christ	F	O	N	N	N	United and Uniting

APPENDIX XIII: REPORT OF THE POLICY REFERENCE COMMITTEE

1. The Policy Reference Committee (PRC) worked in accordance with the Basis of the WCC and the mandate for the PRC as articulated in the Rule X.6

2. The PRC reviewed GEN 01 Moderator's Address, GEN 03 Report of the General Secretary, GEN 02 Report of the Executive Committee, GEN 05 Pilgrimage of Justice and Peace, GEN 06 Evaluation of the 10th Assembly, GEN 07 Membership Matters, GEN 10 Report of the Permanent Committee on Consensus and Collaboration, PRC 02 Appendices to Membership Matters, and PRC 03 Supplementary Membership Report.

GEN 01 Moderator's Address

3. The PRC received with appreciation the moderator's first Address to the central committee, noting in particular the moderator's use of some new and helpful ecumenical language and theological lens through which she has offered her reflections. In particular the moderator's strong and focused commentary on disturbing trends in global realities, including economic disparity, disintegration of democracy and war, was heard by the PRC as a call to Christians as individuals and to the member churches, in the "gift space" provided by our fellowship to ask the question: acknowledging these realities, what does it mean to participate as Christians in our local faith communities and as a fellowship of churches in a way that is consistent with Christian faith?

4. Recognizing the theological implications of the challenges described by the moderator, the PRC affirms the importance of the moderator's analysis and her call to transformative ecumenism. The PRC particularly affirms the importance for the churches' participation in relationship with one another to "go beyond peace-building interventions to analysis of causes of conflicts and engage in early warning training of communities as well as influencing policy at national, regional and global levels on 'no more war'"(GEN 01.22). The Moderator's Address was read also as a challenge to the Commission on Faith and Order to take up and wrestle with these issues and to provide resources to the churches that include an approach this work with prayer, holding in primary focus the spiritual imperatives that lead us to participate in this work.

5. The PRC in particular appreciated the moderator's emphasis on the impacts of these global realities on young people and the need to reconsider the paradigm for providing meaningful roles for young people in the work of the WCC and ensuring that the voices of the churches, in particular smaller member churches and smaller Christian world communions, is not thereby compromised.

6. A word of caution was expressed about receiving into the ecumenical lexicon words that reinforce limited perspectives of historical realities, with regret that the word "balkanization" was chosen to describe the worrying situation in the Middle East. The PRC recognizes that the churches in the Middle East have unique challenges and a particular reality that calls the member churches to act in solidarity with the Christians of the region, including in their efforts to express the constructive inter-religious reality of the region and their common struggle against extremism.

The PRC recommends that the central committee

- **e. receive with appreciation the Moderator's Address, encouraging the churches to engage together in the discernment of the theological and spiritual dimensions of the churches responses to the challenges raised in GEN 01;**
- **f. develop a policy to strengthen the capacity of churches for the prevention of conflicts at the national, regional and global levels;**

g. **pay special attention to creating more adequate opportunities for the small churches and small Christian world communions to be represented in the various bodies of the WCC;**
h. **take seriously the moderator's desire to increase youth involvement in the WCC bodies by re-thinking the existing policies and mechanisms in order to fulfil the goal of achieving targets.**

GEN 03 The Report of the General Secretary

7. The PRC received with appreciation the Report of the General Secretary, with particular acknowledgment of the prayerful theological reflection provided and thanks the general secretary for his presence accompanying so many member churches as they face situations of crisis.

8. The PRC discussed the two-fold themes being explored in the post-Busan period – the call to unity and the pilgrimage of justice and peace – recognizing that in the work of the programmes that will develop, the churches will need to hold together the work for peace and justice with the efforts towards the unity of the churches in a way that reflects and builds upon the recent work of the WCC. The PRC found in the general secretary's reference to the Faith and Order document "The Church: Towards a Common Vision" resonance with Ephesians 2:19-22.

9. The committee expressed its appreciation for the story that begins the report, which both names a wound and expresses hope, a pattern that continues through the articulation of Christian perspectives that guides the work of the general secretary in so many different settings on behalf of the WCC.

10. The PRC affirms the general secretary's sensitivity regarding the need of member churches to engage together in dealing with the most difficult issues of our time.

The PRC recommends that the central committee:

c. **receive with appreciation the Report of the General Secretary, encouraging the general secretary to continue his work with the churches, integrating the themes of unity and the pilgrimage of justice and peace, and calling on the member churches to accompany one another in their efforts for unity, justice and peace in their local contexts; and**
d. **encourage member churches to continue involving themselves (i) in their work for justice and peace and (ii) in their efforts to engage the entire fellowship in the search for ways to pre-empt situations of crisis and conflict.**

GEN 02 Report of the Executive Committee

11. The PRC received with appreciation the first report of the executive committee to the central committee under the new configuration described by the rules adopted by the last central committee and confirmed by the 10th Assembly. The committee was resourced in its receipt of the document by the presence of a member of the executive committee who offered interpretation of the executive committee's understanding and organization around its new tasks.

12. The PRC noted the list of "five strategic objectives" on the one hand and the three new programme areas on the other hand and would have found helpful some additional clarity on where the objectives will be addressed by the new programme areas. The PRC expressed its appreciation for the acknowledgement that the objectives are "strongly inter-related," and cannot be addressed by silos of staff responsibility, but would be helped to have some additional detail on the correlation of these objectives and programme areas with the WCC Strategic Plan 2014-2017.

13. Recognizing the possibility that some responsibilities could be overlooked by the governing bodies as the transition to this new model is engaged and in order to ensure that the proper distribution of responsibilities between the governing bodies is maintained, for example, with respect to the real estate plan and the pledge of transparency for this project, the PRC affirms the importance of providing time and space for consultation among the standing committees of the central committee to integrate certain responses to the work of the executive committee and, when indicated, to request some additional presentation to plenary sessions of the central committee.

The PRC recommends that the central committee request that the executive committee:

- **c. include in its reports to the central committee references to the particular work of the committees of the executive committee and how that work relates to the mandate of the corresponding committee of the central committee; and**
- **d. make more visible in its further elaboration of the strategic plan the connection to strengthening relationships between and among member churches and with ecumenical partners.**

GEN 05 An Invitation to the Pilgrimage of Justice and Peace

14. The PRC received with appreciation document GEN 05 An Invitation to the Pilgrimage of Justice and Peace (the "Invitation"), introduced by Rev. Dr Martin Robra, programme executive in the general secretariat, recognizing that it already has been reviewed and considered by various other committees of the governing bodies, and understanding that the document itself is part of the pilgrimage, so appropriately a work in progress. The invitation is both a description of this initiative of the fellowship of churches and also is an invitation to join in this process – an invitation to individuals, local parishes, churches, communities, ecumenical partners and the international community.

15. The PRC recognized that the Pilgrimage of Justice and Peace is a new name given to a process that has been underway, both in the WCC and in many other contexts, including in the churches themselves, and affirms the significance of this new focus in the hope and expectation that a new and dynamic level of collaboration might be engaged, strengthening unity of the member churches and broadening diversity among those engaged actively together. The PRC encourages the WCC to explore ways of engaging in the programme that links existing initiatives and demonstrates the particular mission of the WCC as a fellowship of churches providing links and coherence, bringing into this important work the theological and spiritual dimension of peace-making and the search for justice, as well as the churches' contributions to repentance, forgiveness and reconciliation.

Recognizing that the Programme Committee is engaged in a process of offering specific emendations to this document, the PRC has made the following suggestions to the Programme Committee and recommends that the central committee ensure that the following new proposals are taken into account, when the *Invitation to the Pilgrimage of Justice and Peace* is sent out:

- **i. Strengthen the theological and spiritual focus of the Invitation and the programme, incorporating an emphasis on prayer – specifically naming the Lord's Prayer;**
- **j. Articulate with more clarity the intention of the invitation, connecting the three levels of the invitation to prayer, reflection, and action;**
- **k. Emphasize the perspective that the pilgrimage is based on the foundation of the vision of Christian unity, and not as an independent initiative;**
- **l. Make more precise the intentions of Section IV "Participating in the Pilgrimage," illustrating concrete possibilities for interchange and participation, especially as individuals, parishes, churches and communities;**

m. Include in the invitation the intention to create space for theological reflection on the pilgrimage as a framework for communities and churches, emphasizing unity and mission and local involvement in work for peace and reconciliation and justice;
n. Include among the reflections accounts of repentance, forgiveness and reconciliation efforts in local contexts, and among the action, preparation of materials useful to local contexts based upon those models;
o. Integrate the inter-religious dimension more intentionally into the pilgrimage of justice and peace; and
p. Engage in innovative communications efforts that expand the audience of church-related actors made aware of these initiatives, along with attention to language that reaches out beyond the faith community.

GEN 06 Evaluating the Busan Assembly

16. The PRC received GEN 06 Evaluating the Busan Assembly with special appreciation expressed to the Korean Host Committee for all of their efforts to provide such a congenial and meaningful setting for the work of the assembly. Noting that there was a relatively small response rate to the evaluations submitted, the committee agreed that it will be important nonetheless to carry the lessons learned from the Busan Committee forward into the planning for the 11th Assembly.

17. The PRC noted that in some contexts a response of "satisfactory" means less than "good," such that grouping these responses together as in indication of "good" might not be an accurate reflection of the evaluation. It is quite possible to respond with low marks to business sessions and also to want more time for business sessions, reflecting frustration with the time allotted in the agenda of the assembly to business sessions.

18. The PRC appreciates the record in the section on "Outcomes" that reports from the ecumenical conversations have been preserved and will be available as resources for the staff and member churches in their related work.

The PRC recommends that the central committee:

d. Receive the assembly evaluation, with thanks to the Korean Host Committee and churches for their generous hospitality;
e. Take note of the assessments of the 10th Assembly, keeping in mind that "satisfactory" does not necessarily mean "good"; and
f. Request that the general secretary initiate preparations for the 11th Assembly in accordance with the schedule for key decisions recommended in GEN 06.

GEN 07 Membership Matters

19. The PRC received with appreciation an introduction of GEN 07 Membership Matters by the Rev. Dr Daniel Buda, programme executive for unity, mission and ecumenical relations.

20. The committee received the report related to unions between WCC member churches. The union process between the Reformed Church of France (WCC member church) and the Evangelical Lutheran Church of France (WCC member church) is now legally completed. The name of the church is the "United Protestant Church of France". Also, the union process between the Protestant Church of Augsburg Confession in Alsace and Loraine and the Reformed Protestant Church in Alsace and Loraine is now legally completed. The name of the church is the "Union of Protestant Churches in Alsace and Loraine".

21. The committee received the report of a merger between a WCC member church and two churches that are not members of the WCC. The Mission Covenant Church of Sweden (WCC member church), the Baptist Union of Sweden (not a member of WCC) and the United Methodist Church in Sweden (WCC member church through the United Methodist Church in the USA) merged in 2011 forming the "Uniting Church in Sweden".

The PRC recommends that the central committee:

d. Welcome the mergers with and between WCC member churches and between WCC member churches and churches that are not members of the WCC as progress towards greater unity;
e. Accept the United Protestant Church of France, the Union of Protestant Churches in Alsace and Loraine, and the Uniting Church in Sweden as members of the WCC; and
f. Revise the official list and number of WCC member churches.

22. The PRC received information on the applications of three churches for membership in the WCC. The committee welcomed to its meeting representatives of two applicant churches, Rev. Dr Kobus Gerber from South Africa the Dutch Reformed Church (for re-admission) and Rev. Dr Alex Benson Maulana from Malawi the Church of Central Africa Presbyterian Blantyre Synod (CCAP Blantyre Synod). The committee appreciated very much the opportunity to engage the representatives in discussion relevant to their applications and was especially moved to be witness to the historic reapplication of the Dutch Reformed Church, and to hear the story of its long journey back to the ecumenical movement.[*] Committee rapporteur Bishop Dr Isaac Mar Philoxenos, who accompanied the visit of staff to applicant Council of Baptist Churches in Northeast India (CBCNEI), provided background on the visit of the WCC to this applicant church.

The PRC recommends that, based on WCC Rule I.5 and following the positive recommendation of the WCC executive committee gathered in Bossey, Switzerland, 5-8 March 2013, reaffirmed by the WCC executive committee gathered in Bossey, Switzerland, 7-12 February 2014, the central committee:

e. accept the application for re-admission of the Dutch Reformed Church as a WCC member church, according to WCC rules;
f. accept the application for admission of the CCAP Blantyre Synod as a WCC member church, according to WCC rules;
g. accept the application for admission of the CBCNEI as a WCC member church, according to WCC rules; and
h. establish for each an "interim period of participation in the work of the WCC and for interaction with their respective local fellowship of member churches" of 24 months, so that at the meeting of the next central committee in 2016, final decisions can be made.

In addition, the PRC recommends that, whenever feasible, representatives of applicant churches be invited to meet with the Policy Reference Committee during the meeting of central

[*] The Dutch Reformed Church in South Africa was one of the founding members of the WCC, but by self-admission lost their way by attempting to offer a theological justification for apartheid. The church member described the experience of radical conversion experienced by the church and its members by the grace of God, having been confronted by loving fellow member churches who maintained all contacts, support and challenges. The church has witnessed assassinations and schism along this difficult way toward integration. The decision to apply to re-join the fellowship was taken by consensus not only to receive, but also to give back, to carry the torch of witness to the message that injustice of a system like apartheid should never, never happen again. The church as a church and its members as individuals have rejected the whole notion of a theological justification of apartheid, and over and again formally and informally, and here again, have expressed their repentance for their actions during apartheid and have asked for forgiveness.

committee in which their application for membership is to be received.

23. The PRC discussed the applications of three organizations to formalize working relationships with the WCC with a right to participate in meetings but not to participate in decision-making, either as a specialized ministry (Rule XVI) or as an international ecumenical organization (Rule XVII).

The PRC recommends that the central committee:

- **d. Recognize Globethics.net as an international ecumenical organization (IEO) in a working relationship with the WCC according to Rule XVII, taking note of the nature of Globethics.net as a global network with objectives consistent with the functions and purposes of the WCC and its expressed desire to relate to and continue cooperation with the WCC;**
- **e. Recognize the United Methodist Women as a specialized ministry in a working relationship with the WCC according to Rule XVIII; taking note of the nature of the United Methodist Women as a network with objectives consistent with the functions and purposes of the WCC and its expressed desire to relate to and continue cooperation with the WCC; and**
- **f. Recognize Stichting Rotterdam as a specialized ministry in a working relationship with the WCC according to Rule XVIII; taking note of the nature of Stichting Rotterdam as a network with objectives consistent with the functions and purposes of the WCC and its expressed desire to relate to and continue cooperation with the WCC.**

GEN 10 Report of the Permanent Committee on Consensus and Collaboration

24. The PRC received with appreciation for its work over the past eight years the Report of the Permanent Committee on Consensus and Collaboration. The committee was advised that an error appeared in the report at paragraph 4, namely that PCCC member Rev. Graham Gerald McGeoch was congratulated on his election as deputy moderator of Churches Together in Britain and Ireland (correcting both the office to which he was elected and the name of the electing body).

The PRC recommends that the central committee:

- **c. receive and confirm the recommendations of the Permanent Committee listed at pages 6 and 7 of GEN 10; and**
- **d. forwards also to the executive committee the recommendation to consider the rotation of leadership of standing committees of the central committee, in order to more widely distribute leadership roles among the churches and to assist in ecumenical formation.**

[i] http://www.crisinfo.org/ and http://www.ichrp.org/en/article_19_udhr